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TWENTY FIVE VOLUMES

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TWENTY-FIVE VOLUMES

NEW YORK
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1908

KEY TO PRONUNCIATION

a as in fat, man, pang.	ü German u, French u.
ā as in fate, mane, dale.	oi as in oil, joint, boy.
ã as in far, father, guard.	ou as in pound, proud.
â as in fall, talk.	š as in pressure.
à as in fare.	ž as in seizure.
ą as in errant, republican.	čh as in German ach, Scotch loch.
e as in met, pen, bless.	ñ French nasalizing n, as in ton, en.
ē as in mete, meet.	th as in then.
ê as in her, fern.	h Spanish j.
i as in pin, it.	g as in Hamburg.
ī as in pine, fight, file.	' denotes a primary, " a secondary accent. (A sec- ondary accent is not marked if at its regular interval of two syllables from the primary, or from another secondary.)
o as in not, on, frog.	
ō as in note, poke, floor.	
ö as in move, spoon.	
ô as in nor, song, off.	
õ as in valor, actor, idiot.	
u as in tub.	
ū as in mute, acute.	
û as in pull.	

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B

BROWN, JOHN, a Scottish physician and essayist; born at Biggar, September 22, 1810; died at Edinburgh, May 11, 1882. He was graduated from Edinburgh University in 1833, and began practice as a physician. During his leisure hours he wrote for the magazines, and later published *Rab and His Friends*; *Our Dogs*; *Pet Margory*; and *Jeems the Doorkeeper*. His work was marked by humor and pathos. His collected writings were published in 1858, under the title *Horæ Subsecivæ* (leisure hours). His most popular work, *Rab and His Friends*, has enjoyed a wide circulation in all English-speaking countries.

RAB AND HIS FRIENDS.

Four-and-thirty years ago, Bob Ainslie and I were coming up Infirmary Street from the High School, our heads together, and our arms intertwined, as only lovers and boys know how, or why.

When we got to the top of the street, and turned north, we espied a crowd at the Tron Church. "A dog-fight!" shouted Bob, and was off; and so was I, both of us all but praying that it might not be over before we got up! And is not this boy-nature? and human nature too? and don't we all wish a house on fire not to be out before we see it? Dogs like fighting; old Isaac says they "delight" in it, and for the best of all reasons; and boys are

not cruel because they like to see the fight. They see three of the great cardinal virtues of dog or man—courage, endurance, and skill—in intense action. This is very different from a love of making dogs fight, and enjoying and aggravating, and making gain by their pluck. A boy—be he ever so fond himself of fighting, if he be a good boy, hates and despises all this, but he would have run off with Bob and me fast enough: it is a natural, and a not wicked interest, that all boys and men have in witnessing intense energy in action.

Does any curious and finely-ignorant woman wish to know how Bob's eye at a glance announced a dog-fight to his brain? He did not, he could not see the dogs fighting; it was a flash of an inference, a rapid induction. The crowd round a couple of dogs fighting, is a crowd masculine mainly, with an occasional active, compassionate woman, fluttering wildly round the outside, and using her tongue and her hands freely upon the men, as so many "brutes;" it is a crowd, annular, compact, and mobile; a crowd centripetal, having its eyes and its heads all bent downwards and inwards, to one common focus.

Well, Bob and I are up, and find it is not over: a small thoroughbred, white bull-terrier, is busy throttling a large shepherd dog, unaccustomed to war, but not to be trifled with. They are hard at it; the scientific little fellow doing his work in great style, his pastoral enemy fighting wildly, but with the sharpest of teeth and a great courage. Science and breeding, however, soon had their own; the Game Chicken, as the premature Bob called him, working his way up, took his final grip of poor Yarrow's throat,—and he lay gasping and done for. His master, a brown, handsome, big young shepherd from Tweedsmuir, would have liked to have knocked down any man, would "drink up Esil, or eat a crocodile," for that part, if he had a chance: it was no use kicking the little dog; that would only make him hold the closer. Many were the means shouted out in mouthfuls, of the best possible ways of ending it. "Water!" but there was none near, and many cried for it who might have got it from the well at Blackfriars Wynd. "Bite the

tail!" and a large, vague, benevolent, middle-aged man, more desirous than wise, with some struggle got the bushy end of *Yarrow's* tail into his ample mouth, and bit it with all his might. This was more than enough for the much-enduring, much-perspiring shepherd, who, with a gleam of joy over his broad visage, delivered a terrific facer upon our large, vague, benevolent, middle-aged friend,—who went down like a shot.

Still the Chicken holds; death not far off. "Snuff! a pinch of snuff!" observed a calm, highly-dressed young buck, with an eyeglass in his eye. "Snuff, indeed!" growled the angry crowd, affronted and glaring. "Snuff! a pinch of snuff!" again observes the buck, but with more urgency; whereon were produced several open boxes, and from a mull which may have been at Culloden, he took a pinch, knelt down, and presented it to the nose of the Chicken. The laws of physiology and of snuff take their course; the Chicken sneezes, and *Yarrow* is free!

The young pastoral giant stalks off with *Yarrow* in his arms,—comforting him.

But the Bull Terrier's blood is up, and his soul unsatisfied; he grips the first dog he meets, and discovering she is not a dog, in Homeric phrase, he makes a brief sort of *amende*, and is off. The boys, with Bob and me at their head, are after him: down Niddry Street he goes, bent on mischief; up the Cowgate like an arrow—Bob and I, and our small men, panting behind.

There, under the single arch of the South Bridge, is a huge mastiff, sauntering down the middle of the causeway, as if with his hands in his pockets: he is old, gray, brindled, as big as a little Highland bull, and has the Shakespearian dewlaps shaking as he goes.

The Chicken makes straight at him, and fastens on his throat. To our astonishment, the great creature does nothing but stand still, hold himself up, and roar—yes, roar; a long, serious, remonstrative roar. How is this? Bob and I are up to them. *He is muzzled!* The bailies had proclaimed a general muzzling, and his master, studying strength and economy mainly, had encompassed his huge jaws in a home-made apparatus, constructed out of

the leather of some ancient *breechin*. His mouth was open as far as it could; his lips curled up in rage—a sort of terrible grin; his teeth gleaming, ready, from out the darkness; the strap across his mouth tense as a bow-string; his whole frame stiff with indignation and surprise; his roar asking us all round, “Did you ever see the like of this?” He looked a statue of anger and astonishment, done in Aberdeen granite.

We soon had a crowd: the Chicken held on. “A knife!” cried Bob; and a cobbler gave him his knife; you know the kind of knife, worn away obliquely to a point, and always keen. I put its edge to the tense leather; it ran before it; and then!—one sudden jerk of that enormous head, a sort of dirty mist about his mouth, no noise,—and the bright and fierce little fellow is dropped, limp, and dead. A solemn pause: this was more than any of us had bargained for. I turned the little fellow over, and saw he was quite dead: the mastiff had taken him by the small of the back like a rat, and broken it.

He looked down at his victim appeased, ashamed, and amazed; snuffed him all over, stared at him, and taking a sudden thought, turned round and trotted off. Bob took the dead dog up, and said, “John, we’ll bury him after tea.” “Yes,” said I, and was off after the mastiff. He made up the Cowgate at a rapid swing; he had forgotten some engagement. He turned up the Candlemaker Row, and stopped at the Harrow Inn.

There was a carrier’s cart ready to start, and a keen, thin, impatient, black-a-vised little man, his hand at his gray horse’s head, looking about angrily for something. “Rab, ye thief!” said he, aiming a kick at my great friend, who drew cringing up, and avoiding the heavy shoe with more agility than dignity, and watching his master’s eye, slunk dismayed under the cart,—his ears down, and as much as he had of tail down too.

What a man this must be—thought I—to whom my tremendous hero turns tail! The carrier saw the muzzle hanging, cut and useless, from his neck, and I eagerly told him the story, which Bob and I always thought and

still think, Homer, or King David, or Sir Walter, alone were worthy to rehearse. The severe little man was mitigated, and condescended to say, "Rab, ma man, puiR Rabbie,"—whereupon the stump of a tail rose up; the ears were cocked, the eyes filled, and were comforted; the two friends were reconciled. "Hupp!" and a stroke of the whip were given to Jess; and off went the three.

Bob and I buried the Game Chicken that night (we had not much of a tea) in the backgreen of his house, in Melville Street, No. 17, with considerable gravity and silence; and being at the time in the Iliad, and, like all boys, Trojans, we called him Hector of course.—*Rab and His Friends and Other Sketches.*

BROWNE, CHARLES FARRAR ("ARTEMUS WARD"), an American humorist; born at Waterford, Me., April 26, 1834; died at Southampton, England, March 6, 1867. He learned the trade of a printer, and worked in Boston and elsewhere. Going westward he reached Cleveland, O., where he came to be engaged as "local editor" of *The Plain Dealer*. In this capacity he wrote a paper purporting to be furnished by a travelling exhibitor of waxworks, living creatures, and other "curiosities." That paper was signed "Artemus Ward, Showman." His subsequent papers, with this pseudonym, attracted attention, and in 1860 he removed to New York and became editor of a comic weekly paper, called *Vanity Fair*, which, however, had only a brief life. About 1862 he began to deliver comic "lectures" throughout the country. These "lectures" proved successful from Maine to California, and in 1866 he went to

England, where he repeated his lectures on the Mormons, and became a contributor to *Punch*. He was suffering under a pulmonary disease, and attempted to return to America, but died when on the point of embarking. His works, which were collected into a volume, include: *Artemus Ward, His Book* (1865); *Artemus Ward Among the Mormons* (1865); *Artemus Ward Among the Fenians* (1866); *Sandwiches* (1866); and an *Autobiography*, published after his death.

JOY IN THE HOUSE OF WARD.

I take my pen in hand to inform you that I am in a state of grate bliss, and trust these lines will find you injoyin the same blessins. I'm reguvinated. I've found the immortal waters of yooth, so to speak, and am as limber and frisky as a two-year-old steer, and in the futur them boys which sez to me "go up, old Bawld hed," will do so at the peril of their hazard, individooally. I'm very happy. My house is full of joy, and I have to git up nights and larf! Sumtimes I ax myself "is it not a dream?" & suthin withinto me sez "it air;" but when I look at them sweet little critters and hear 'em squawk, I know it is a reality—2 realitys, I may say—and I feel gay.

I returnd from the Summer Campane with my unparalleled show of wax works and livin wild Beests of Pray in the early part of this munth. The peple of Baldinsville met me cordully and I immejitly commenst restin myself with my famerly. The other nite while I was down to the tavurn tostin my shins agin the bar room fire & amuzin the krowd with sum of my adventurs, who shood cum in bare heded & terrible excited but Bill Stokes, who sez, sez he, "Old Ward, there's grate doins up to your house."

Sez I, "William, how so?"

Sez he, "Bust my gizzud, but its grate doins," & then he larfed as if hee'd kill hisself.

Sez I, risin and puttin on a austeer look, "William, I woodunt be a fool if I had common cents."

But he kept on larfin till he was black in the face, when he fell over on to the bunk where the hostler sleeps, and in a still small voice sed, "Twins!". I ashure you gents that the grass didn't grow under my feet on my way home, & I was follered by an enthoosiastic throng of my feller sitters, who hurrard for Old Ward at the top of their voices. I found the house chock full of peple. Thare was Mis Square Baxter and her three grown-up darters, lawyer Perkinses wife, Taberthy Ripley, young Eben Parsuns, Deakun Simmuns folks, the Skoolmaster, Doctor Jordin, etsetterry, etsetterry. Mis Ward was in the west room, which jines the kitchin. Mis Square Baxter was mixin suthin in a dipper before the kitchen fire, & a small army of female wimin were rushin wildly round the house with bottles of camfire, peaces of flannil, &c. I never seed such a hubbub in my natral born dase. I cood not stay in the west room only a minit, so strung up was my feelins, so I rusht out and ceased my dubbel barrild gun.

"What upon airth ales the man?" sez Taberthy Ripley. "Sakes alive, what air you doin?" & she grabd me by the coat tales. "What's the matter with you?" she continnerd.

"Twins, marm," sez I, "twins!"

"I know it," sez she, coverin her pretty face with her apun.

"Wall," sez I, "that's what's the matter with me!"

"Wall, put down that air gun, you pesky old fool," sed she.

"No, marm," sez I, "this is a Nashunal day. The glory of this here day isn't confined to Baldinsville by a darn site. On yonder woodshed," sed I, drawin myself up to my full hite and speakin in a show-actin voice, "will I fire a Nashunal saloot!" sayin whicht I tared myself from her grasp and rusht to the top of the shed whare I blazed away until Square Baxter's hired man and my son Artemus Juneyer cum and took me down by mane force.

On returnin to the Kitchin I found quite a lot of people seated be4 the fire, a talkin the event over. They made room for me & I sot down. "Quite a eppisode," sed Docter Jordin, litin his pipe with a red-hot coal.

"Yes," sed I, "2 eppisodes, waying abowt 18 pounds jintly."

"A perfeck coop de tat," sed the skoolmaster.

"E pluribus unum, in proprietor persony," sed I, thinkin I'd let him know I understood furrin langwidges as well as he did, if I wasn't a skoolmaster.

"It is indeed a momentious event," sed young Eben Parsuns, who has been 2 quarters to the Akademy.

"I never heard twins called by that name afore," sed I, "but I spose it's all rite."

"We shall soon have Wards enuff," sed the editer of the Baldinsville *Bugle of Liberty*, who was lookin over a bundle of exchange papers in the corner, "to apply to the legislater for a City Charter?"

"Good for you, old man!" sed I; "giv that air a conspickius place in the next *Bugle*."

"How redicklus," sed pretty Susan Fletcher, coverin her face with her knittin work & larfin like all possest.

"Wall, for my part," sed Jane Maria Peasley, who is the crossest old made in the world, "I think you all act like a pack of fools."

Sez I, "Mis. Peasly, air you a parent?"

Sez she, "No, I aint."

Sez I, "Mis. Peasly, you never will be."

She left.

We sot there talkin & larfin until "the switchin hour of nite, when grave yards yawn & Josts troop 4th," as old Bill Shapespire aptlee obsarves in his dramy of John Sheppard, esq, or the Moral House Breaker, when we broke up & disbursed.

Muther & children is a doin well; & as Resolushuns is the order of the day I will feel obleeged if you'll insurt the follerin —

Whereas, two Eppisodes has happined up to the undersined's house, which is Twins; & Whereas I like this

stile, sade twins bein of the male perswashun & both boys;
there4 Be it

Resolved, That to them nabers who did the fare thing
by sade Eppisodes my hart felt thanks is doo.

Resolved, Thet I do most heartily thank Engine Ko
No. 17, who, under the impreshun from the fuss at my
house on that auspishus nite that thare was a konflagra-
tion goin on, kum galyiantly to the spot, but kindly re-
franed frum squirtin.

Resolved, From the Bottom of my Sole do I thank the
Baldinsville brass band fur givin up the idea of Sarah-
nadin me, both on that great nite & sinse.

Resolved, That my thanks is doo several members of
the Baldinsville meetin house who fur 3 whole dase hain't
kalled me a sinful skoffer or intreeted me to mend my
wicked wase and jine sade meetin house to onct.

Resolved, That my Boozum teams with meny kind
emoshuns towards the follerin individooouls, to whit
namelee — Mis. Square Baxter, who Jenerusly refoozed
to take a sent for a bottle of camfire; lawyer Perkinses
wife who rit sum versis on the Eppisodes; the Editer of
the Baldinsville *Bugle of Liberty*, who nobly assisted
me in wollupin my Kangeroo, which sagashus little cuss
seriously disturbed the Eppisodes by his outrajus scretch-
ins & kickins up; Mis. Hiram Doolittle, who kindly fur-
nisht sum cold vittles at a tryin time, when it wasunt
konvenient to cook vittles at my hous; & the Peasleys,
Parsunses & Watsunses fur there meny ax of kindness.

Trooly yures,

Artemus Ward.

THE PRESS.

I want the editors to cum to my Show free as the
flours of May, but I dont want um to ride a free hoss to
deth. There is times when Patience siezes to be virtuous.
I hev "in my mind's eye Hurrashio" (cotashun from
Hamlick) sum editers in a sertin town which shall be
nameless, who air Both sneakin' and ornery. They cum
in krowds to my Show and then axt me ten sents a lines
for Puffs. I objectid to payin', but they sed ef I didn't
down with the dust thay'd wipe my Show from the face

of the earth! They sed the Press was the Arkymedian Leaver which moved the wurd. I put up with their extorshuns until thay'd bled me so I was a meer shadder, and left in disgust.

It was in a surtin town in Virginny, the Muther of Presidents & things, that I was shaimfully aboozed by a editor in human form. He set my Show up steep & kalled me the urbane & gentlemunly manajer, but when I, for the purpuss of showin' fair play all around, went to another offiss to get my handbills printed, what duz this pussillanermus editor do but change his toon & abooze me like a Injun. He said my wax-wurks was a humbug & called me a horey-heded itenerent vagabone. I thort at fust Ide pollish him orf ar-lar the Neneshy Boy, but on reflectin' that he cood pollish me much wuss in his paper, I giv it up. & I wood here take ocashun to advise peple when they run agin, as they sumtimes will, these miserable papers, to not pay no attenshun to um. Abuv all, don't assaule a editor of this kind. It only gives him a notorosity, which is jest what he wants, & don't do you no more good than it would to jump into enny other mud-puddle. Editors are generally fine men, but there must be black sheep in every flock.

A ROMANCE.—ONLY A MECHANIC.

In a sumptuously furnished parlor in Fifth Avenue, New York, sat a proud and haughty belle. Her name was Isabel Sawtelle. Her father was a millionaire, and his ships, richly laden, ploughed many a sea.

By the side of Isabel Sawtelle sat a young man with a clear, beautiful eye, and a massive brow.

"I must go," he said, "the foreman will wonder at my absence."

"The *foreman*?" asked Isabel in a tone of surprise.

"Yes, the foreman of the shop where I work."

"Foreman—shop—*work*! What! do *you* work!"

"Aye, Miss Sawtelle! I am a cooper!" and his eyes flashed with honest pride.

"What's that?" she asked; "it is something about barrels, isn't it!"

"It is!" he said with a flashing nostril. "And hogs-heads."

"Then go!" she said, in a tone of disdain—"go away!"

"Ha!" he cried, "you spurn me, then, because I am a mechanic. Well, be it so! though the time will come, Isabel Sawtelle," he added, and nothing could *exceed* his looks at this moment—"when you will bitterly remember the cooper you now so cruelly cast off! *Farewell!*"

Years rolled on. Isabel Sawtelle married a miserable aristocrat, who recently died of delirium tremens. Her father failed, and is now a raving maniac, and wants to bite little children. All her brothers (except one) were sent to the penitentiary for burglary, and her mother peddles clams that are stolen by little George, her only son that has his freedom. Isabel's sister, Bianca, rides an immoral spotted horse in the circus, *her* husband having long since been hanged for murdering his own uncle on his mother's side. Thus we see that it is always best to marry a mechanic.

The humor of Artemus Ward is absurdity itself. It consists principally in bits of surprise in places where the reader does not expect it. His "N. B.—Mr. Ward will pay no debts of his own contracting," printed on the bottom of one of his show-bills of one of his lectures, contains in a nut-shell his entire method. He was a predecessor of Mark Twain in his readiness to hold up anything to ridicule that was not in the highest degree sacred.

BROWNE, FRANCIS FISHER, an American editor and poet; born in South Halifax, Vt., December 1, 1843. He received his education in the public schools of New England, and learned the printer's trade in his father's newspaper office in Chicopee, Mass. He enlisted in a Massachusetts regiment during the war, returning with his regiment, but with health so much impaired that it was never entirely restored. After his return he studied law, completing his studies in the Law Department of the University of Michigan, but he never practiced, his tastes leading him to literature. In 1867 he removed to Chicago, and some time after purchased an interest in the *Western Monthly*, a literary periodical then in its first year, and changed its name to the *Lakeside Monthly*. He published this magazine for five years, during which time it ranked among the leading American monthlies. But owing to losses by fire, the panic of 1873, and still more to the editor's ill-health, its publication was suspended in 1874. During a portion of the time from 1874 until 1880 Mr. Browne was literary editor of the *Alliance* and special editorial writer on a number of the Chicago leading newspapers. In May, 1880, Jansen, McClurg & Co. established *The Dial*, a critical literary monthly journal, and he became its editor. For twelve years he conducted this journal for these publishers, and in 1892 he purchased it and became proprietor as well as editor, and converted it into a semi-monthly periodical. Besides his editorial labors he has published *Golden Poems by British and American Authors* (1881); *The Golden Treasury of Poetry and Prose* (1883); *The Every-*

day *Life of Abraham Lincoln* (1886); *Bugle Echoes, a Collection of Poems of the Civil War, Northern and Southern* (1886); the *Laurel-crowned Verse* series (1891), and *Volunteer Grain*, a volume of original poems (1896).

THE MESSAGE FROM JUDEA.

Across the years and distance wide.

Across the continent and the main,
Through all the changes that divide,
The message comes to us again.

Of him who, 'midst the accusing band
That stood the erring one before,
Stooped down and wrote with sinless hand
His law to sinners: *Sin no more.*

O, firmer than the sculptured stone
That sacred message ever stands—
The one line writ by Him alone,
Eternal in the shifting sands.

Eternal, though the trampled mould
Had but a single hour sufficed
Within its fading shape to hold
The message of the living Christ.

For glad tongues spread it far and wide,
And told it o'er and o'er again;
And thus it ever shall abide,
Engraven in the hearts of men.

He loved not sin, yet He forgave
The doer of the deed abhorred;
His justice lifted hands to save,
Not menaced with a glittering sword.

In laws of love He did descry
Our frail humanity's best hope,
Not in the rule of eye for eye—
Not in the axe, the stake, the rope.

O ye who take Christ's name, yet fear
 To follow where He led the way,
 Why should you doubt His precepts clear
 For guidance in your little day?

Oh, if indeed to do His will
 And walk His ways be your desire,
 Seek not to make His good an ill,
 Mercy a cheat, and Christ a liar.

If wrong could ever right a wrong,
 Or life could be by death restored,
 How had the ills the centuries throng
 Been banished from Thy earth, O Lord!

O, listen to the gentler voice
 That bids all hate and violence cease;
 And trust sad Earth may yet rejoice
 Within the blessed reign of peace.

—*Volunteer Grain.*

WASHINGTON AND LINCOLN.

Laying down his sword and the trappings of a soldier after the battle of Yorktown, Washington conducted the affairs of the nation during the graver trials of its infancy, guiding it to a point of comparative peace and safety, and then, rejecting the proposal of a "third term," retired to the seclusion of a private citizen. Lincoln bore the brunt of responsibility for the success of the Federal army and the integrity of the United States for four terrible years; and, reappointed to his arduous post by the voice of the people, was shot down by an assassin's bullet at the moment when the light of peace was breaking on the horizon, and a promise of rest and reward comforted the sore heart of him who had so faithfully sustained the people's trust.

Both men were patriots, sages, statesmen, and heroes. Both in their separate ways went through the hard school of adversity. Both were tried by the severest tests, and both came out victorious. The noblest virtues of hu-

manity, formed the basis of their characters; honesty fidelity, courage, determination, fortitude, and sublime capacity for self-sacrifice. And both had, in a remarkable degree, judgment, foresight, purity of purpose, lofty ambition, love of country, and consideration for the feelings and the rights of their fellow-men.

The dignity of Washington was balanced by the tenderness of Lincoln; the polished manners and courtly bearing of the high-born Virginian by the stainless life, in private and public, of the homely and lowly pioneer of the West. From his childhood, Lincoln revered the memory of Washington, keeping his image ever before him as a pattern to be imitated in his own life and conduct. As history advances, the generations will look back on the figure of Abraham Lincoln towering in the distance above the level of ordinary men as the statue of Liberty at the gateway of the American continent towers above the waves beating at its feet.

Abraham Lincoln was never ashamed of his lowly birth. He was a man of the people, a true citizen of the Republic; and he put a just estimate on the relative value of the advantages of wealth and position and the achievements of enterprise and integrity. Not only the word but the teaching of his favorite poet (Burns) had sunk into his heart, and with quiet self-assurance he lived up to the text:

"The rank is but the guinea's stamp,
The man's the gowd for a' that."

The barefooted boy in the Western wilderness, wielding the axe or following the plough, the gaunt lad in home-spun jean, steering the flat-boat on the Mississippi, and the inmate of the White House, the chief magistrate of a great nation, was the offspring of democratic institutions and an illustration of the chance which the poor man has in America to rise to the summit of his ambition, and of the power of resolute will to lift the owner of respectable talents from the lowest grade to the highest station.—*The Every-day Life of Abraham Lincoln.*

BROWNE, JOHN ROSS, an American traveller and author; born in Ireland in 1817; died at Oakland, Cal., December 9, 1875. He removed to America with his parents, who settled in Kentucky, when he was a child. He learned stenography, and at the age of eighteen went to Washington, where he became a reporter in the Senate, serving as such for two or three years, when he resolved to make a journey to Eastern lands. Arriving at New York, he embarked on a whaling vessel, and upon his return he wrote an account of his adventures, under the title *Etchings of a Whaling Cruise, with an Account of a Sojourn on the Island of Zanzibar*, (1846), which was published in New York, and also in London. Soon afterward he became Private Secretary to Robert J. Walker, then Secretary of the Treasury. In 1849 he went to the Pacific Coast. Returning east he remained in Washington until 1851, when he went to Europe as a newspaper correspondent. Leaving his family in Florence, he made numerous excursions in Italy, then in the Island of Sicily, and thence to the Holy Land. An account of some of these tours was issued in 1853, under the title *Yusef, or the Journey of the Frangi*, to which was prefixed a characteristic semi-auto-biographical preface, telling much of his life until that time.

A BIT OF AUTOBIOGRAPHY.

Ten years ago, after having rambled all over the United States, I set out from Washington, with fifteen dollars to make a tour in the East. I got as far as New York, where the last dollar and the prospect of reaching Jeru-

saalem came to a conclusion at the same time. 'Sooner than return home, after having made so good a beginning, I shipped before the mast, as a whaler, and did some service during a voyage to the Indian Ocean, in the way of scrubbing decks and catching whales. A mutiny occurred at the Island of Zanzibar, where I sold myself out of the vessel for thirty dollars and a chest of old clothing, and spent three months very pleasantly at the consular residence in the vicinity of the Imam of Muscat.

On my return to Washington, I labored very hard for four years on Bank Statistics and Treasury Reports, by which time, in order to take the new Administration by the forelock, I determined to start for the East again. The only chance I had for getting there was to accept an appointment in the revenue service, and go to California, and thence to Oregon, where I was to report for duty. On the voyage to Rio a difficulty occurred between the captain and the passengers of the vessel, and we were detained there nearly a month. I took part with the rebels, because I believed them to be right. The captain was deposed by the American Consul, and the command of the vessel was offered to me; but, having taken an active part against the late captain, I could not with propriety accept the offer. A whaling captain, who had lost his vessel near Buenos Ayres, was placed in the command, and we proceeded on our voyage around Cape Horn. After a long and dreary passage we made the island of Juan Fernandez. In company with ten passengers I left the ship, and went ashore in a small boat, for the purpose of gathering up some tidings in regard to my old friend Robinson Crusoe. What befell us on that memorable expedition is fully set forth in a narrative subsequently published.

It was my fortune to arrive penniless in California, and to find, by way of consolation, that a reduction had been made by Congress in the number of revenue vessels, and that my services in that branch of the public business were no longer required. While thinking seriously of taking in washing at six dollars a dozen, or devoting my days to mule-driving as a profession, I was unex-

pectedly elevated to the position of post-office agent, and went about the country for the purpose of making postmasters. I made only one—the postmaster of San José. After that the Convention called by General Riley met at Monterey, and I was appointed to report the debates on the formation of the State Constitution. For this I received a sum that enabled me to return to Washington, and start for the East again. There was luck in the third attempt; for, as may be seen, I got there at last, having visited the four continents, and travelled by sea and land a distance of 100,000 miles or more on the scanty earnings of my own head and hands.

Returning to the United States after the Eastern tour, Mr. Browne again entered the service of the Government as inspector of custom-houses on the Pacific coast and on the northern frontiers. Of his experiences in this services he wrote clever accounts, most of which were in time embodied into a volume, under the title of *Adventures in the Apache Country*, (1869).

In 1861 he again went to Europe, primarily for the education of his large family of children. Making his home at Frankfort-on-the-Main, he made journeys in various directions—to Iceland, to Algeria, to Poland and to Russia. The accounts of these journeys, which appeared in *Harper's Magazine*, were subsequently collected into volumes, under the titles *The Land of Thor* (1866) and *An American Family in Germany* (1867). Returning to the United States, he was deputed by Government as a commissioner to examine into the mineral and other resources of the Pacific slope. He produced in 1868 an elaborate report on this general subject. In that year he was made Minister to China; but was recalled in 1870. His other works include *Crusoe's Island* (1864), and *Resources of the Pacific Slope* (1869). Perhaps the

best of his works is *Yusef*, from which we give an extract which shows his uniformly pleasant vein of humorous, though exaggerated description:

THE BATHS AT DAMASCUS.

At one end was a seething caldron of hot water, in the shape of a dark marble vase, from which arose hot clouds of steam. The marble floor was wet and soapy, and of a smarting heat. The walls were reeking with a warm sweat. High overhead was a concave ceiling pierced with round holes, in which were colored glasses; and through this the light poured down in streaks of every hue. A mist of hot vapor hung in the atmosphere, lit up by flashes of colored light, and gave the moving figures an appearance of wrenches roasting in flames of fire and brimstone; and all around, in every direction, were bare bodies, and limbs, and shaven heads, glistening through the obscurity; and great naked monsters boiling them with dippers full of scalding water, or blinding lather, from huge basins of suds; some scraping with razors a bald crown; some scalding down a leg or an arm, or rubbing off the skin from the backbone of a prostrate victim; others stretching out limbs, and trying to disjoint them, or scrubbing them down with hard brushes; all working with a fiendish zest, increased to a malicious grin of triumph when a groan or involuntary yell of agony could be elicited.

"Surely," said I to my friend, the English Captain, "they are not going to put us through here in this diabolical crowd!"

"Oh, this is nothing," said he; "there's another place yet, if I'm not mistaken. We can go into that if you like; only it's a good deal hotter."

"Hello! Why, good heavens! there's not air enough here for a mosquito!"

"Nonsense! you'll not mind it directly. It's quite stunning, I assure you, when you get used to it."

Now I had a painful misgiving of absolute suffocation in the act of "getting used to it;" but it was too late to

retreat. At some magic word in Arabic from the Captain, we were seized again by the naked monsters before mentioned, and dragged into a room still farther on, and of much smaller dimensions. There were only two or three victims in this branch of the establishment. It seemed to be the finishing-up place, where people who chose to go through the whole operation were subjected to the final and most exquisite ordeals; but we, as a matter of favor, were permitted to suit ourselves by having the whole thing concentrated.

The room was of such a fiery temperature that for a few minutes it was a sufficient labor to struggle against suffocation. Soon the big drops of sweat rolled down from my forehead. I was covered with a flow of steam and sweat that quite blinded me. The Captain vanished in a white mist, leaving a parting impression on my mind of a man gasping for life in a sea of soapsuds. I saw no more of him for a quarter of an hour.

Meantime, I was jerked out of my winding-sheet by a one-eyed monster, and thrust down in a sitting posture close to the vase of hot water. "Hold, for God's sake! What——." It was too late. A perfect deluge of foaming lather came pouring down over my head and face, running into my eyes, ears, and nostrils, and stopping up my mouth beyond all hope of speech. I have an indistinct recollection of a confusion of agonies through which I went for the next five minutes; but I cannot depict them with anything like the force of reality. From the crown of my head to the sole of my feet I was enveloped in a bank of hot lather, which the horrid wretch who had me down was rubbing into my flesh with a small rake, or some other instrument of torture. At last he reached my eyes; and he rubbed so effectually that the pain was too exquisite to be borne.

"Water! water!" I roared in the very extremity of agony. "Water! water! you villain! Quick, or I'm blinded for life!"—"Mooó!" suggested the Captain, from his bank of suds on the other side; "call for *Mooó*—that's the Arabic; he'll understand it better than Eng-

lish"—“*Mooé!*” I screamed in the madness of anguish; “*Mooé!* you rascal!”

There was a guttural sound of assent from outside the coating of lather. It was impossible to see an inch; but I heard a dabbling, as if in water; and thought I detected something like a fiendish inward laugh. Next moment my brain seemed to be scorched with a hissing flame of fire, and my body felt as if a thousand devils were tearing strips of skin off it with red hot pincers. For a while I was entirely incapable of utterance. I could only writhe madly under the grasp of the lean mummy, who held me down with one hand, while he continued to pour the scalding water over me with the other, till a momentary cessation of the torture enabled me to call for aid:

“Captain! oh, heavens, Captain! He’s boiling me in earnest!”—“Cold water,” said the Captain, in Arabic; “put some cold water on him.”

There was a pause now, while the man went in search of cold water; during which I sat simmering in a puddle of suds, afraid to stir lest my entire suit of skin should drop off. In a few minutes he returned, and, holding the bucket over my head, he poured down a stream of fresh water that sent a shock into my very core. It was a relief, however, as it eventually enabled me to open my eyes. When I did open them, the first object in view was that diabolical wretch grinning horribly and squinting with a malicious satisfaction at the result of his labor. I was red all over—a perfect boiled lobster in appearance.

“*Tahib?*” said he; signifying, “Good, isn’t it? *Tahib*, hey?” And then he took from a large bowl of suds a familiar implement—a brush—which he fastened on his hand, and commenced rubbing with all his might.

To be carded down in this manner with a hard brush, the wooden part of which now and then touched up some acute angle, was not productive of agreeable sensations; but it was a vast improvement on the hot water process. Such delight did the villainous old mummy take in it that he strained every muscle with zeal, and snorted like a racer, his fiery eye glaring on me with a fiendish ex-

pression, and his long, pointed teeth glistening through the steam as if nothing would have afforded him half so much satisfaction as to bite me. Stretching me on my back, he scrubbed away from head to foot, raking over the collar-bones, ribs, and shin-bones, in a paroxysm of enthusiasm. This done, he reversed the position, and raked his way back, lingering with great relish on every spinal elevation, till he reached the back of my head, which event he signalized by bringing the end of his brush in sudden contact with it. He then pulled me up into a sitting posture again; for by this time I was quite loose and felt resigned to anything; and, drawing the brush skilfully over the beaten track, he gathered up several rolls of fine skin, each of which he exhibited to me, with a grin of triumph, as a token of uncommon skill. "*Tahib, Howadjji? Tahib!*—Good, isn't your excellency cleverly done, eh?"

Having arrived at this stage of the proceedings, the indefatigable monster again covered me up in a sea of lather; and while I was writhing in renewed agonies from streams of soap that kept running into my eyes, in spite of every effort to shut them off, he dashed a large dipperful of hot water over me, following it up by others in rapid succession, till, unable to endure the dreadful torture, I sprang to my feet, seized the dipper and shouted, "*Backshish!*" at the top of my voice.

The word acted like magic. I have never known it to be applied in vain throughout the East. It opens sacred places, corrupts sacred characters, gives inspiration to the lazy and new life to the desponding. In short, it accomplishes wonders, no matter how miraculous.

From that moment I was a happy man; rubbed down with a lamb-like gentleness, smoothed over softly with warm sheets, dried up from head to feet, turbaned like a Pasha, slipped into my clogs; and supported through various chambers into the grand saloon, where I had the pleasure of greeting my friend the Captain, of whom I had enjoyed but a confused notion of proximity.

An attendant now handed us chiboucks and coffee, which, together with the delightful sense of cleanliness

and relief from all further suffering, produced a glow that was quite ecstatic. Covered up to our necks in warm sheets, we lay back, supported by pillows, sipped our coffee and smoked our chiboucks with a relish to which all the past pleasures of life seemed absolutely flat. A thorough feeling of forgiveness, a quiet sense of happiness, and an utter indifference to the world and all its cares, pervaded the entire inner man, while the outer was wrapped in that state of physical beatitude which the Koran promises to the devout followers of the Prophet in the seventh heavens.

"Stunning, isn't it?" said the Captain, calmly puffing his chibouck. The baths of Damascus are "stunning;" I fully agree to that; but it is with an inward reservation—a fixed intention to flog that old mummy out of his skin the very first time I meet him in Washington. —*Yusef, Chap. XXXI.*

BROWNE, SIR THOMAS, an English physician and author; born at London, October 19, 1605; died at Norwich, October 19, 1682. He was educated at Pembroke College, Oxford, where he took the degree of B. A. in 1627. He studied medicine at home and on the Continent, and in 1634 took up his residence at Norwich, where he practiced his profession with great success. He received the honor of Knighthood from King Charles II. the year previous to his death. Dr. Browne's first work, *Religio Medici*, "The Religion of a Physician," was not written with the design of publication; it was, however, circulated in manuscript, and was printed in 1642, without his knowledge, from an imperfect copy. This induced him to publish in the next year an accurate

edition. The work was favorably received, and eight editions of it were published during the next forty years. Of this work Dr. Johnson says, in his *Life of the author*:

"The *Religio Medici* was no sooner published than it excited the attention of the public by the novelty of paradoxes, the dignity of sentiment, the quick succession of images, the multitude of abstruse allusions, the subtilty of disquisition and the strength of language."

Browne afterward wrote several other works, the principal of which are: *Pseudodoxia Epidemica, or Enquiries into very many received Tenets and commonly received Truths* (1646); *The Garden of Cyrus, or Net Work plantations of the Ancients* (1658); and *Hydriotaphia, or Urne-Burial* (1658). He also left behind him several small treatises, which were published after his death. The best edition of Browne's works is that of Simon Wilkin (1836, revised by Bohn, in 1851), to which is prefixed Johnson's *Life of the Author*. The *Urne-Burial* is the work by which Browne will be chiefly remembered. Of this work Cunningham says:

"From the trivial incident of the discovery of a few urns at Walsingham, he undertakes to treat of the funeral rites of all nations, and has endeavored to trace these rites to the principles and feelings which gave rise to them. The extent of reading displayed in this single treatise is most astonishing; and the whole is irradiated with the flashes of a bright and poetical genius, though we are not sure that any regular plan can be discovered in the work."

There are few books which contain so many striking isolated passages as may be found in the *Religio Medici*, such as these:

THE STUDY OF GOD'S WORKS.

The world was made to be inhabited by beasts, but studied and contemplated by man. It is the debt of our Reason we owe unto God, and the homage we pay for not being beasts; without this, the world is still as though it had not been, or as it was before the sixth day, when as yet there was not a creature that could conceive or say there was a world. The wisdom of God receives small honor from those vulgar heads that rudely stare about, and with a gross rusticity admire his works. Those highly magnify him whose judicious inquiry into his acts, and deliberate research into his creatures, return the duty of a devout and learned admiration.

LIGHT THE SHADOW OF GOD.

Light, that makes things seen, makes some things invisible. Were it not for darkness, and the shadow of the Earth, the noblest part of creation had remained unseen and the stars of heaven as invisible as on the fourth day, when they were created above the horizon with the Sun, and there was not an eye to behold them. The greatest mystery of religion is expressed by adumbration, and in the noblest part of the Jewish types we find the cherubim shadowing the mercy seat. Life itself is but the shadow of Death, and souls departed but the shadows of the living. All things fall under this name. The Sun itself is but the dark Simulacrum, and Light but the Shadow of God.

OF GHOSTS AND APPARITIONS.

I believe that the whole frame of a beast doth perish, and is left in the same state after death as before it was materialized into life: that the souls of men know neither contrary or corruption; that they subsist beyond the body, and outlive death by the privilege of their proper natures, and without a miracle; that the souls of the faithful, as they leave the earth, take possession of heaven; that

those apparitions and ghosts of departed persons are not the wandering souls of men, but the unquiet walks of devils, prompting and suggesting unto mischief, blood, and villainy, instilling and stealing into our hearts; that the blessed spirits are not at rest in their graves, but wander, solicitous of the affairs of the world: but that those phantasms appear often, and do frequent cemetaries, charnel-houses, and churches, it is because those are the dormitories of the dead, where the devil, like an insolent champion, beholds with pride the spoils and trophies of his victory over Adam.

OF MYSELF.

For my life, it is a miracle of thirty years, which to relate were not a history, but a piece of poetry, and would sound to common ears like a fable. For the world, I count it not an inn, but an hospital, and a place not to live, but to die in. It is the microcosm of my own frame, that I can cast mine eyes on; for the other I use it, but like my globe, and turn it round sometimes for my recreation. The earth is a point not only in respect of the heavens above us, but of that heavenly and celestial part within us. That mass of flesh that circumscribes me limits not my mind. That surface that tells the heavens it hath an end cannot persuade me I have any. Whilst I study to find how I am a microcosm, or a little world, I find myself something more than the great. There is surely a piece of divinity in us—something that was before the heavens, and owes no homage unto the sun. Nature tells me I am the image of God, as well as the Scripture. He that understands not thus much hath not his introduction, or first lesson, and hath yet to begin the alphabet of man.

But it is in the *Urne-Burial* especially that Sir Thomas Browne displays the exuberance of his fancy and the affluence of his diction. He was a contemporary of Milton; and in point of grandeur of ex-

pression his best works compare not unfavorably with Milton's loftiest prose:

ON OBLIVION.

What song the Sirens sang, or what name Achilles assumed when he hid himself among women, though puzzling questions, are not beyond all conjecture. What time the persons of these ossuaries entered the famous mansions of the dead, and slept with princes and counsellors, might admit a wide solution. But who were the proprietaries of these bones, or what bodies these ashes made up, were a question above antiquarianism, not to be resolved by man, nor easily, perhaps, by spirits, except we consult the provincial guardians, or tutelary observers. Had they made as good provisions for their names as they have done for their relics, they had not so grossly erred in the art of perpetuation. But to subsist in bones, and be but pyramidally extant, is a fallacy in duration. Vain ashes, which, in the oblivion of names, persons, times, and sexes, have found unto themselves a fruitless continuation, and only arise unto late posterity as emblems of mortal vanities, antidotes against pride, vain-glory, and maddening vices!

Pagan vainglories, which thought the world might last forever, had encouragement for ambition; and, finding no Atropos unto the immortality of their names, were never damped with the necessity of oblivion. Even old ambitions had the advantage of ours, in the attempts of their vainglories, who, acting early, and probably before the meridian of time, have by this time found great accomplishment of their designs, whereby the ancient heroes have already outlasted their monuments and mechanical preservations. But in this latter scene of time we cannot expect such mummies unto our memories, when ambition may fear the prophecy of Elias; and Charles V. can never hope to live within two Methuselahs of Hector.

And therefore restless inquietude for the diuturnity of our memories unto present considerations seems a vanity almost out of date and a superannuated piece of

folly. We cannot hope to live so long in our names as some have done in their persons. It is too late to be ambitious. The great mutations of the world are acted, or time may be too short for our designs. To extend our memories by monuments, whose death we daily pray for, and whose duration we cannot hope, without injury to our expectations, in the advent of the last day, were a contradiction to our beliefs. We, whose generations are ordained in this setting part of time, are providentially taken off from such imaginations and, being necessitated to eye the remaining particle of futurity, are naturally constituted unto thoughts of the next world, and cannot excusably decline the consideration of that duration which maketh pyramids pillars of snow and all that is past a moment.

Circles and right lines limit and close all bodies, and the mortal right-lined circle must include and shut up all. There is no antidote against the opium of time, which temporally considereth all things. Our fathers find their graves in our short memories, and sadly tell us now we may be buried in our survivors. Gravestones tell truth scare forty years. Generations pass while some trees stand, and old families last not three oaks. To be read by bare subscriptions like many in Gruter—to hope for eternity by enigmatical epithets, or first letters of our names—to be studied by antiquaries who we were, and have new names given us, like many of the mummies—are cold consolations unto students of perpetuity, even by everlasting languages.—*Urne-Burial*.

THE INEXORABILITY OF OBLIVION.

The iniquity of oblivion blindly scattereth her poppy and deals with the memory of men without distinction to merit a perpetuity. Who can but pity the builders of the pyramids? Herostratus lives that burnt the temple of Diana; he is almost lost that built it. Time hath spared the epitaph of Hadrian's horse; confounded that of himself. In vain we compute our felicities by the advantage of our good names, since bad have equal durations, and Thersites is like to live as long as Agamemnon

without the favor of the everlasting register. Who knows whether the best of men be known? or whether there be not more remarkable persons forgot than any that stand remembered in the known account of time? Without the favor of the everlasting register, the first man had been as unknown as the last, and Methuselah's long life had been his only chronicle.

Oblivion is not to be hired. The greatest part must be content to be as though they had not been: to be found in the register of God, not in the record of man. Twenty-seven names make up the first story before the Flood; and the recorded names ever since contain not one living century. The number of dead long exceedeth all that shall live. The night of time far surpasseth the day, and who knows when was the equinox? Every hour adds unto that current arithmetic which scarce stands one moment. And since Death must be the Lucina of Life—and even pagans could doubt whether thus to live were to die; since our longest sun sets at right descensions, and makes but winter arches—and therefore it cannot be long before we lie down in darkness, and have our light in ashes; since the brother of Death daily haunts us with dying mementoes, and Time—that grows old in itself—bids us, hope of no long duration: diuturnity is a dream, and folly of expectation.—*Urne-Burial*.

STRIVINGS AGAINST OBLIVION.

Darkness and light divide the course of time, and Oblivion shares with Memory a great part even of our living beings. . . . To be ignorant of evils to come, and forgetful of evils past, is a merciful provision of nature, whereby we digest the mixture of our few and evil days; and our delivered senses not relapsing into cutting remembrances, our sorrows are not kept raw by the edge of repetitions. A great part of antiquity contented their hopes of subsistency with a transmigration of their souls: a good way to continue their memories, while, having the advantage of plural successions, they could not but act something remarkable in such variety of beings; and, enjoying the fame of their past selves, make accumulation

of glory unto their last durations. Others, rather than be lost in the uncomfortable night of nothing, were content to recede into the Common Being, and make one particle of the public Soul of All Things—which was no more than to return into their unknown and divine Original again. Egyptian ingenuity was more unsatisfied, contriving their bodies in sweet consistencies to attend the return of their souls. But all was vanity, feeding the wind, and folly. The Egyptian mummies, which Cambyses or Time hath spared, Avarice now consumeth. Mummy is become merchandise; Mizraim cures wounds, and Pharaoh is sold for balsams.—*Urne-Burial*.

ON IMMORTALITY.

There is nothing strictly immortal but Immortality. Whatever hath no beginning may be confident of no end—which is the peculiarity of that necessary Essence that cannot destroy itself, and the highest strain of Omnipotency to be so powerfully constituted as not to suffer even from the power of itself. All others have a dependent being, and within the reach of destruction.

But the sufficiency of Christian immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God, who only can destroy our souls, and hath assured our resurrection, either of our bodies or our names, hath directly promised no duration; wherein there is so much of chance, that the boldest expectants have found unhappy frustration; and to hold long subsistence seems but a scape in oblivion. But man is a noble animal, splendid in ashes, and pompous in the grave, solemnizing natiivities and deaths with equal lustre; nor omitting ceremonies of bravery in the infamy of his nature. Pyramids, arches, obelisks were but the irregularities of vain-glory, and wild enormities of ancient magnanimity. But the most magnanimous resolution rests in the Christian religion, which trampleth upon pride, and sits on the neck of ambition; humbly pursuing that infallible perpetuity, unto which all others must diminish their diameters, and be poorly seen in the angles of contingency.

Pious spirits, who passed their days in raptures of futurity, made little more of this world than the world that was before it, while they lay obscure in the chaos of predestination and night of their forebeings. And if any have been so happy as truly to understand Christian annihilation, ecstasies, exolution, liquefaction, transformation, the kiss of the Spouse, gustation of God, and ingression into the Divine Shadow, they have already had a handsome anticipation of heaven; the world is surely over, and the earth in ashes unto them.

To subsist in lasting monuments, to live in their productions, to exist in their names, and predicaments of chimeras, was large satisfaction unto old expectations, and made one part of their Elysiums. But all this is nothing in the metaphysics of true belief. To live indeed is to be again ourselves; which being not only a hope but an evidence in noble believers, 'tis all one to lie in St. Innocent's churchyard as in the sands of Egypt; ready to be anything in the ecstasy of being ever, and as content with six foot as the moles of Adrianus.—*Urne-Burial*.

BROWNE, WILLIAM, an English poet; born at Tavistock, Devonshire, in 1590; died at Ottery Saint Mary, Devonshire, in 1643. The beautiful scenery of his native county seems to have inspired his earlier strains, which are vivid in description and true to nature. He became tutor to the Earl of Carnarvon, upon whose death at the battle of Newbury he received the patronage of the Earl of Pembroke, and, being raised to a competency, he was enabled to purchase an estate and number himself among the "landed gentry of old England." His poems were all produced before he was thirty years of

age, and the best of them when he was little more than twenty. We need not be surprised, therefore, at their containing marks of juvenility and frequent traces of resemblance to previous poets, especially Spenser, whom he warmly admired. His works evince great facility of expression and an intimate acquaintance with the phenomena of inanimate nature and with the characteristic features of English landscape. Yet, notwithstanding they obtained the critical approbation of Ben Jonson, Wither, Drayton, and Selden, it is generally conceded that, on the whole, they are wanting in vigor, in condensation, and in the element of human interest. When we are told that, notwithstanding their almost unrivalled descriptions of natural scenery, his pastorals give us shepherds and shepherdesses with as little character as the sheep they tend, we may understand why it was that some of them had so completely disappeared from sight and recollection that had it not been for a single copy of them possessed by the Rev. Thomas Warton, and which that poetical student and antiquary lent to be transcribed, it is supposed there would have remained little of those works which their author fondly hoped would

“Keep his name enrolled past his that shines
In gilded marble or in brazen leaves.”

Browne's poems include *Britannia's Pastorals* (1613-16), written in the heroic couplet; *The Shepherd's Pipe*; *The Inner Temple Masque*, produced at court in 1620, and printed one hundred and twenty years after his death, transcribed from a manuscript in the Bodleian Library. In 1852 a hitherto unpublished part of *Britannia's Pastorals* was printed from

the original manuscript, preserved in the library of Salisbury Cathedral.

PSYCHE.

Her cheekes the wonder of what eye beheld
 Begott betwixt a lilly and a rose,
 In gentle rising plaines devinely swell'd,
 Where all the graces and the loves repose.
 Nature in this peece all her workes excell'd.
 Yet shewd her selfe imperfect in the close,
 For she forgott (when she soe faire did rayse her)
 To give the world a witt might duely prayse her.

When that she spoake, as at a voice from heaven
 On her sweet words all eares and hearts attended;
 When that she sung, they thought the planetts seaven
 By her sweet voice might well their tunes have mended;
 When she did sighe, all were of joye bereaven;
 And when she smyld, heaven had them all befriended.
 If that her voice, sighes, smiles, soe many thrill'd,
 O, had she kiss'd, how many had she kill'd!

—*Britannia's Pastorals.*

SONG OF THE SYRENS.

Steer hither, steer your winged pines,
 All beaten mariners;
 Here lie undiscovered mines
 A prey to passengers;
 Perfumes far sweeter than the best
 Which make the phoenix win and nest;
 Fear not your ships,
 Nor any to oppose you save our lips,
 But come on shore,
 Where no joy dies till love hath gotten more.

For swelling waves our panting breasts,
 Where never storms arise,
 Exchange; and be awhile our guests.
 For stars, gaze on our eyes.

The compass, love, shall hourly sing,
 And as he goes about the ring,
 We will not miss
 To tell each point he nameth with a kiss.
 —*The Inner Temple Masque.*

NIGHT.

The sable mantle of the silent night
 Shut from the world the ever-joyous light.
 Care fled away, and softest slumbers please
 To leave the court for lowly cottages.
 Wild beasts forsook their dens on woody hills,
 And sleightful otters left the purling rills;
 Rooks to their nests in high wood now were flung,
 And with their spread wings shield their naked young;
 When thieves from thickets to the cross-ways stir,
 And terror frights the lonely passenger;
 When nought was heard but now and then the howl
 Of some vile cur, or whooping of the owl.

BROWNELL, HENRY HOWARD, an American poet and historian; born at Providence, R. I., February 6, 1820; died at East Hartford, Conn., October 31, 1872. In 1847 he published a book of miscellaneous poems which friendly critics kindly approved, though his reputation must rest upon his lyrical descriptions of the American internecine conflict.

In 1851 he published *The People's Book of Ancient and Modern History*, and two years later followed this with *Discoveries, Pioneers and Settlers in North and South America*. *Lyrics of a Day* appeared in 1864, and *War Lyrics and Other Poems* in 1866. It is upon this last, however, that his reputation mainly

rests, and which, if anything, will commend him to a place in history. The Civil War did not make Brownell a poet, for he had previously written verses, but the thrilling scenes of that critical period in American history served to fan to flame the spark of smouldering poetic fire which the scholar's mind could not arouse to burn amid the environment of peace. The heroic deeds and startling developments of war time animated the pen of many an otherwise mute, inglorious metre maker.

Brownell's best work is the "*Bay Fight*," an epic describing the storming of Mobile by Admiral Farragut. The author commemorates the fight in lines that will live rather by reason of their enthusiastic description of the achievement and the man than by their conformity to the rules of prosody.

FROM THE BAY FIGHT.

O mother Land! this weary life
We led, we lead, is 'long of thee;
Thine the strong agony of strife,
And thine the bloody sea.

Thine the long decks all slaughter-sprent,
The weary rows of cots that lie
With wrecks of strong men, marred and rent,
'Neath Pensacola's sky.

And thine the iron caves and dens
Wherein the flame our war-fleet drives;
The fiery vaults, whose breath is men's
Most dead and precious lives.

Ah, ever, when with storm sublime
Dread Nature clears our murky air,
Thus in the crash of falling crime
Some lesser guilt must share.

Full red the furnace fires must glow
That melt the ore of mortal kind:
The Mills of God are grinding slow,
But ah, how close they grind!

To-day the Dahlgren and the drum
Are dread Apostles of his Name;
His Kingdom here can only come
By chrism of blood and flame.

Be strong; already slants the gold
Athwart these wild and stormy skies;
From out this blackened waste, behold,
What happy homes shall rise!

But see thou well no traitor gloze,
No striking hands with Death and Shame,
Betray the sacred blood that flows
So freely for thy name.

And never fear a victor foe —
Thy children's hearts are strong and high;
Nor mourn too fondly — well they know
On deck or field to die.

Nor shalt thou want one willing breath,
Though, ever smiling round the brave,
The blue sea bear us on to death,
The green were one wide grave.

— *Written in Mobile Bay, August 5, 1864.*

BROWNING, ELIZABETH BARRETT, an English poet; born in Durham, March 6, 1806; died at Florence, Italy, June 30, 1861. Her father was an eminent physician, under whose care, and that of H. S. Boyd, the "blind teacher" and author of *Se-*

lect Passages from the Greek Fathers, she was carefully educated. Her education was that of a boy rather than that which is usually bestowed upon girls. The works of Plato, the Greek tragic poets, and the great Greek Fathers of the Church were her special favorites. In a poem addressed to Mr. Boyd, entitled *Wine of Cyprus*, written upon occasion of his sending her some flasks of that wine, she gives some idea of their Greek studies:

THE GREEK WRITERS.

And I think of those long mornings
Which my thought goes far to seek,
When, betwixt the folio's turnings,
Solemn flowed the rhythmic Greek.
Past the pane the mountain spreading
Swept the sheep-bell's tinkling noise
While a girlish voice was reading,
Somewhat low for *-ai's* and *-oi's*.

Then what golden hours were for us,
While we sat together there;
How the white vests of the Chorus
Seemed to wave up the live air;
How the cothurns trod majestic
Down the deep iambic lines,
And the roking anapæstic
Curled like vapor over shrines.

She goes on to speak of "Æschylus, the thunderous;" of "Sophocles, the royal, who was born to monarch's place;" of "Euripides, the human, with his droppings of warm tears;" of Theocritus, of Bion, and "our Pindar's shining goals;" of "my Plato, the divine one, if men knew the gods aright, and of "your noble Christian bishops, who mouthed grandly the last Greek." Among these Christian Fathers

were Chrysostom and Basil; Heliodorus, whom "both praised for his secret of pure lies;" Synesius, whom they praised "for the fire shut up in his odes;" and Nazianzen "for the fervid heart and speech;" and so on.

For the rest — a mystic moaning
 Kept Cassandra at the gate,
 With wild eyes the vision shone in,
 And wide nostrils scenting fate.
 And Prometheus, bound in passion
 By brute Force to the blind stone,
 Showed us looks of invocation
 Turned to ocean and the sun

And Medea we saw burning
 At her nature's planted stake,
 And proud Œdipus fate-scorning
 While the cloud came on to break:
 While the cloud came on slow — slower,
 Till he stood discrowned, resigned! —
 But the reader's voice dropped lower
 When the poet called him *blind*.

— *Wine of Cyprus.*

Elizabeth Barrett, we are told, wrote for periodicals when she was only ten years old. At the age of sixteen she published her first book, *An Essay on Mind, and Other Poems*. This was followed seven years later by another volume, which contained, among other things, a translation of the *Prometheus Bound* of Æschylus. Both of these volumes were, however, suppressed by her, and few or none of their contents appear in her collected Works. The noble translation of the *Prometheus* which we now have was made at a much later date. Of this she herself says:

"One early failure, a translation of the *Prometheus* of Æschylus, which though happily free of the current of publication, may be remembered against me by a few of my personal friends, I have replaced by an entirely new version, made for them and my conscience, in expiation of a sin of my youth, with the sincerest application of my mature mind."

Mary Russell Mitford became acquainted with Elizabeth Barrett in 1836. She thus describes her appearance at the age of thirty:

"She certainly was one of the most interesting persons I had ever seen. Everybody who then saw her said the same, so that it is not merely the impression of my partiality or my enthusiasm. Of a slight, delicate figure, with a shower of dark curls falling on either side of a most expressive face, large, tender eyes richly fringed by dark eyelashes, a smile like a sunbeam, and such a look of youthfulness that I had some difficulty in persuading a friend, in whose carriage we went together to Chiswick, that the translator of the *Prometheus* of Æschylus, the authoress of the *Essay on Mind*, was old enough to be introduced into company—in technical language was *out*. Through the kindness of another invaluable friend, to whom I owe many obligations, but none so great as this, I saw much of her during my stay in town. We met so constantly and so familiarly that in spite of the difference in age (Miss Mitford was then fifty) intimacy ripened into friendship, and after my return to the country we corresponded freely and frequently; her letters being just what letters ought to be—her own talk put upon paper."

In 1837, when she was thirty-one, she became an invalid. After a year at her father's house in London, her physician, as winter approached, ordered her to a milder climate. In company with her eldest brother and other relatives she went to Torquay, on

the Devonshire coast of England. Here occurred an event which deeply colored her future life, and which is thus told by Miss Mitford:

"Nearly a twelvemonth had passed, and the invalid, still attended by her affectionate companions, had derived much benefit from the mild sea-breezes of Devonshire. One fine summer morning, her favorite brother, together with two other young men, his friends, embarked on board a small sailing vessel for a trip of a few hours. Excellent sailors all, and familiar with the coast, they sent back the boatmen, and undertook themselves the management of the little craft. Danger was not dreamt of by any one. After the catastrophe no one could divine the cause; but in a few minutes after the embarkation, and in sight of their very windows, just as they were crossing the bar, the boat went down, and all who were in her perished. Even the bodies were never found."

It seemed that the shock of this catastrophe would prove fatal to Elizabeth Barrett. It was nearly a year before she could be removed to her father's house in London, and then only in an invalid carriage, and by journeys of twenty miles a day. The house which they occupied at Torquay stood close by the sea, and, as she said, "the sound of the waves rang in her ears like the moans of one dying." Still, she found consolation in literature, and especially in Greek. Her physician thought this severe study too much for her scanty strength, and to avoid his remonstrances she had a small copy of Plato bound so as to look like a novel. Returning at length to London, her life for some eight years was that of an apparently hopeless invalid, "confined to one large, but darkened chamber; admitting only her own family and a few intimate friends; but reading almost every book worth read-

ing, in almost every language, and giving herself, heart and soul, to that poetry of which she seemed born to be the priestess." Her chosen companions were a Hebrew Bible, a shelf full of large-print Greek books, and no small range of polyglot reading. In study and composition she sought relief from the weariness of her sick couch.

In 1838 she published a small volume entitled *The Seraphim and other Poems*; this was soon followed by *The Drama of Exile*; and she contributed to the *Athenæum* a series of *Essays on the Greek Christian Poets*. In 1844 was published a collected edition of her poems, in two volumes, with a touching dedication to her father. This collection contained all that she had published which she thought worthy of preservation; one of the most notable of these poems is *A Vision of Poets*, consisting of three or four hundred rhymed triplets. A poet sees in vision the great poets of the ages standing grouped around a temple altar.

THE CHIEF POETS.

These were poets true
Who died for Beauty, as martyrs do
For Truth—the ends being scarcely two.

God's prophets of the Beautiful
These poets were; of iron rule,
The rugged cilix, serge of wool.

Here Homer, with the broad suspense
Of thunderous brows, and lips intense
Of garrulous god-innocence.

There Shakespeare, on whose forehead climb
The crowns o' the world. Oh, eyes sublime,
With tears and laughers for all time!

Here, Æschylus, the women swooned
To see so awful when he frowned
As the gods did! — he standeth crowned.

Euripides, with close and mild
Scholastic lips — that could be wild,
And laugh or sob out like a child

Even in the classes. Sophocles
With that king's look which, down the trees,
Followed the dark effigies

Of the lost Theban. Hesiod old,
Who, somewhat blind and deaf and cold,
Cared most for gods and bulls. And bold,

Electric Pindar, quick as fear,
With race-dust on his cheeks, and clear
Slant, startled eyes that seemed to hear

The chariot rounding the last goal,
To hustle past it in his soul.
And Sappho, with that gloriole

Of ebon hair on calmed brows.
O poet-woman! none foregoes
The leap, attaining the repose!

Theocritus, with glittering locks
Dropt sideways, as betwixt the rocks
He watched the visionary flocks.

And Aristophanes, who took
The world with mirth, and laughter-struck
The hollow caves of Thought, and woke

The infinite echoes hid in each
And Virgil; shade of Mantuan beach
Did help the shade of bay to reach

And knit about his forehead high;
For his gods wore less majesty
Than his brown bees hummed deathlessly.

Lucretius — nobler than his mood;
Who dropped his plummet down the broad,
Deep universe — and said, "No God!"

Finding no bottom, he denied
Divinely the divine, and died
Chief poet on the Tiber-side. . . .

And Dante stern
And sweet, whose spirit was an urn
For wine and milk poured out in turn.

Hard souled Alfieri; and fancy-wiled
Boiardo — who with laughter filled
The pauses of the jostled shield;

And Berni, with a hand stretched out
To sleek that storm. And, not without
The wreath he died in, and the doubt

He died by, Tasso! bard and lover,
Whose visions were too thin to cover
The face of a false woman over.

And soft Racine — and grave Corneille,
The orator of rhymes, whose wail
Scarce shook his purple. And Petrarch pale,

From whose brain-lighted heart were thrown
A thousand thoughts beneath the sun,
Each lucid with the name of One.

And Camoens, with that look he had
Compelling India's Genius sad
From the wave through the *Lusiad* —
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The murmurs of the Storm-Cape ocean
Indrawn in vibrative emotion
Along the verse . . .

And Goethe — with that reaching eye
His soul reached out from far and high,
And fell from inner entity.

And Schiller, with heroic front
Worthy of Plutarch's kiss upon 't
Too large for wreath of modern wont.

And Chaucer, with his infantine
Familiar clasp of things divine:
That mark upon his lips is wine.

Here Milton's eyes strike piercing-dim.
The shapes of suns and stars did swim
Like clouds from them, and granted him

God for sole vision. Cowley, there,
Whose active fancy debonaire,
Drew straws like amber — foul to fair. . . .

And Burns, with pungent passionings
Set in his eyes. Deep lyric springs
Are of the fire-mount's issuings.

And Shelley, in his white ideal,
All statue-blind! And Keats, the real
Adonis, with the hymeneal.

Fresh vernal buds half-sunk between
His youthful curls kissed straight and sheen
In his Rome-grave, by Venus, queen.

And poor, proud Byron — sad as Grave,
And salt as Life: forlornly brave,
And quivering with the dart he drave.

And visionary Coleridge, who
Did sweep his thoughts — as angels do
Their wings — with cadence up the Blue

These poets faced, and many more —
The lighted altar looming o'er
The clouds of incense dim and hoar:

And all their faces, in the lull
Of natural things, looked wonderful
With life and death and deathless rule.

All still as stone, and yet intense;
As if by spirit's vehemence
That stone were carved, and not by sense.
— *A Vision of the Poets.*

Among the new poems in these volumes was *Lady Geraldine's Courtship* — perhaps the most widely read of all those of Elizabeth Barrett. Among the poems which were read together by the Lady Geraldine and her lover are enumerated:

“Or at times a modern volume: Wordsworth's solemn
idyll,
Howitt's ballad verse, or Tennyson's enchanted reverie;
Or from Browning some “Pomegranate,” which, if cut
deep down the middle,
Shows a heart within blood-tinctured, of a veined hu-
manity.”

The last couplet of this stanza was to open a new life to Elizabeth Barrett. As the story is told, Browning, who was personally a stranger to her, called to render his thanks for the compliment. The servant, supposing him to be a friend of the family, conducted him to the sick room. He asked and received permission to renew his visit; a mutual attachment grew

up, and in two years, in the autumn of 1846, they were married. Never was there a more happy union than that of Robert Browning and Elizabeth Barrett. She rose from her invalid couch to receive the wedding ring upon her finger; but from that day her health began sensibly to improve, and during most of the remaining fifteen years of her life she was a fairly healthy, though always fragile woman. Five years afterward Miss Mitford wrote: "This summer (1851), I have had the exquisite pleasure of seeing her once more in London, with a lively boy at her knee, almost as well as ever, and telling tales of her Italian rambles, of losing herself in chestnut forests, and scrambling on muleback up the sources of extinct volcanoes."

Soon after their marriage the Brownings took up their residence at Florence, which, with the exception of occasional returns to England, continued to be their home. Shortly after her marriage — perhaps in part even before it, Mrs. Browning wrote a poem, which was first published, with others, in 1850, in the second collected edition of her poems. This poem consists of forty-two stanzas, in the form of Sonnets, and is entitled *Sonnets from the Portuguese*; but one would vainly look for any "Portuguese Sonnets" at all like them. They are truly Mrs. Browning's record of that love-life which, beginning when she had reached the age of thirty-five, "warmer grew and tenderer to the last," until her death at fifty-two. We present a few of these sonnets:

THE STORY OF A HEART.

I.

I thought once how Theocritus had sung
Of the sweet years, the dear and wished-for years,
Who each one in a gracious hand appears
To bear a gift for mortals, old or young;
And, as I mused it in his antique tongue
I saw in gradual vision through my tears
The sweet, sad years, the melancholy years
Those of my own life, who by turns had flung
A shadow across me. Straightway I was 'ware,
So weeping, how a mystic Shape did move
Behind me, and drew me backward by the hair.
And a voice said in mastery while I strove,
"Guess who now holds thee!" "Death," I said. But
there,
The silver answer rang — "Not death, but Love."

III.

Unlike are we, unlike, O princely Heart!
Unlike our uses and our destinies.
Our ministering two angels look surprise
On one another, as they strike athwart
Their wings in passing. Thou, bethink thee, art
A guest for queens to social pageantries,
With gages from a hundred brighter eyes
Than tears even can make mine, to ply thy part
Of chief musician. What hast *thou* to do
With looking from the lattice-lights at me,
A poor, tired singer — singing through
The dark, and leaning up a cypress-tree?
The chrism is on thine head — on mine the dew —
And Death must dig the level where these agree.

VIII.

What can I give thee back, O liberal
And princely giver, who hast brought the gold
And purple of thine heart, unstained, untold,

And laid them on the outside of the wall
 For such as I to take on leave withal,
 In unexpected largesse? Am I cold,
 Ungrateful, that for these most manifold
 High gifts, I render nothing back at all?
 Not so: not cold — but very poor instead.
 Ask God who knows. For frequent tears have run
 The colors from my life, and left so dead
 And pale a stuff, it were not fitly done
 To give the same as pillow to thy head.
 Go farther! let it serve to trample on.

XIV.

If thou must love me, let it be for naught
 Except for love's sake only. Do not say
 "I love her for her smile — her look — her way
 Of speaking gently; for a trick of thought
 That falls in well with mine, and certes brought
 A sense of pleasant ease on such a day:"
 For these things in themselves, Beloved, may
 Be changed — or change for thee; and love so wrought
 May be unwrought so. Neither love me for
 Thine own dear pity's wiping my cheek dry.
 A creature might forget to weep, who bore
 Thy comfort long — and lose thy love thereby!
 But love me for love's sake that ever more
 Thou may'st love on, through love's eternity.

XVII.

I never gave a lock of hair away
 To a man, Dearest, except this to thee,
 Which now upon my fingers thoughtfully
 I ring out to the full brown length, and say,
 "Take it." My day of youth went yesterday;
 My hair no longer bounds to my foot's glee;
 Nor plant I it from rose or myrtle-tree,
 As girls do, any more. It only may
 Now shade, on two pale cheeks, the mark of tears,
 Caught drooping from the head that hangs aside

Through sorrow's trick. I thought the funeral shears
Would take this first: but Love is justified —

Take it thou — finding pure, from all those years,
The kiss my mother left there when she died.

XXXII.

Yes, call me by my pet name! Let me hear
The name I used to run at, when a child,
From innocent play, and leave the cowslips piled,
To glance up in some face that proved me dear
With the look of its eyes. I miss the clear,
Fond voices, which, being drawn and reconciled
Into the music of Heaven's undefiled,
Call me no longer. Silence on the bier,
While I call God — call God! So let my mouth
Be heir to those who are now exanimate.
Gather the North flowers to complete the South,
And catch the early love up in the late.
Yes, call me by that name — and I, in truth,
With the same heart, will answer, and not wait.

XLI.

How do I love thee! Let me count the ways:—
I love thee to the depth and breadth and height
My soul can reach, when feeling out of sight
For the ends of Being and ideal Grace.
I love thee to the level of every day's
Most quiet need, by sun and candle-light.
I love thee freely, as men strive for Right;
I love thee purely, as they turn from Praise.
I love thee with the passion put to use
In my old griefs, and with my childhood's faith.
I love thee with a love I seemed to lose
With my lost saints. I love thee with the breath,
Smiles, tears, of all my life! and, if God choose,
I shall but love thee better after death.

XLII.

Beloved! thou hast brought me many flowers
Plucked in the garden, all the Summer through,
And Winter; and it seemed as if they grew

In this close room, nor missed the sun and showers.

So, in the like name of that love of ours,

Take back these thoughts which here unfolded, too,

And which on warm and cold days I withdrew

From my heart's ground. Indeed, those beds and bowers

Be overgrown with bitter weeds and rue,

And wait thy weeding: yet here's eglantine,

Here's ivy!—take them as I used to do

Thy bowers, and keep them where they shall not pine.

Instruct thine eyes to keep their colors true,

And tell thy soul, their roots are left in mine.

—*Sonnets from the Portuguese.*

With the exception of *Aurora Leigh*, nearly all the poems written by Mrs. Browning after she went to Italy were inspired by the deep love which she bore to the land of her adoption. When the Brownings took up their residence in Florence, the great struggle for a United Italy had just begun; and she lived to see at least the dawning of the new day which succeeded the long and dark night. Their home in Florence was the Casa Guidi, where she wrote one of her longest poems, the *Casa Guidi Windows*, of which she says:

CASA GUIDI WINDOWS.

This poem contains the impressions of the writer upon events in Tuscany of which she was a witness. It is a simple story of personal impressions, whose only value is in the intensity with which they were received, or proving her warm affection for a beautiful and unfortunate country, and the sincerity with which they are related as indicating her own good faith and freedom from partisanship. Of the two parts of this poem the first was written in 1848, while the second resumes the actual situation in 1851. The discrepancy between the two parts is a sufficient guarantee to the public of the truth-

fulness of the writer, who, though she certainly escaped the epidemic of the "falling sickness" of enthusiasm for Pio Nono, takes shame upon herself that she believed, like a woman, some royal oaths, and lost sight of the probable consequences of some oblivious popular defects. If the discrepancy should be painful to the reader, let him understand that to the writer it has been more so. But such discrepancies we are called upon to accept at every hour by the conditions of our nature, implying the interval between aspiration and performance, between faith and disillusion, between hope and fact.

"O trusted broken prophecy
O richest fortune sourly crost,
Born to the future, to the 'future lost!'"

TUSCANY IN 1848.

I heard last night a little child go singing
'Neath Casa Guidi windows, by the church,
O bella libertà, O bella! stringing
The same words still on notes he went in search
So high for, you concluded the upspringing
Of such a nimble bird to sky from perch
Must leave the whole bush in a tremble green,
And that the heart of Italy must beat,
While such a voice had leave to rise serene
'Twixt church and palace of a Florence street!
A little child, too, who not long had been
By mother's fingers steadied on his feet,
And still *O bella Libertà* he sang.

Then I thought, musing of the innumerable
Sweet songs which still for Italy outrang
From older singers' lips, who sang not thus
Exultingly and purely, yet with pang
Fast sheathed in music, touched the heart of us
So finely, that the pity scarcely pained.
I thought how Filicaja led on others,
Bewailers for their Italy enchanted;
And how they called her childless among mothers,

Widow of empires ; ay, and scarce refrained
 Cursing her beauty to her face, as brothers
 Might a shamed sister's: "Had she been less fair
 She were less wretched!" how evoking so
 From congregated wrong and heaped despair
 Of men and women writhing under blow,
 Harrowed and hideous in a filthy lair,
 Some personating image, wherein woe
 Was wrapt in beauty from offending much,
 They called it Cybelé or Niobé
 Or laid it corpse-like on a bier for such
 Where all the world might drop for Italy
 Those cadenced tears which burn not where they touch:
 "Juliet of nations, canst thou die as we,
 And was the violet crown that crowned thy head
 So over-large, though new buds made it rough.
 It slipped down and across thine eyelids dead.
 O sweet, fair Juliet,—Of such songs enough!"

For me who stand in Italy to-day
 Where worthier poets stood and sang before,
 I kiss their footsteps, yet their words gainsay.
 I can but muse in hope upon this shore
 Of golden Arno, as it shoots away
 Through Florence's heart beneath her bridges four!

Bent bridges, seeming to strain off like bows,
 And tremble with the arrowy undertide
 Shoots on, and cleaves the marble as it goes,
 And strikes up palace walls on either side,
 And froths the cornice out on glittering rows,
 With doors and windows quaintly multiplied
 And terrace sweeps and gazers upon all,
 By whom if flower or kerchief were thrown out
 From any lattice there, the same would fall
 Into the window underneath, no doubt,
 It runs so close and fast 'twixt wall and wall.
 How beautiful! The mountains from without
 In silence listen for the word said next:—
 What word will men say, here where Giotto planted

His campanile, like an unperplexed,
Fine question heavenward, touching the things granted
A noble people who, being greatly vexed
In act, in aspiration keep undaunted?—

What word will God say?—Michel's Night and Day
And Dawn and Twilight wait in marble scorn,

Like dogs upon the dunghill, couched on clay

From whence the Medicean stamp's outworn,

The final putting-off of all such sway

By all such hands, and freeing of the unborn

In Florence and the great world outside Florence.

Three hundred years his patient statues wait

In that small chapel of the dim St. Lawrence.

Day's eyes are breaking bold and passionate

Over his shoulder, and will flash abhorrence

On Darkness, and with level looks meet Fate,

When once loose from that marble sleep of theirs;

The Night has wild dreams in her sleep, the Dawn

Is haggard as the sleepless; Twilight wears

A sort of horror; as the veil withdrawn

'Twixt the artist's soul and works had left them heirs

Of speechless thoughts which would not quail nor fawn;

Of angers and contempts, of hope and love;

For not without a meaning did he place

The princely Urbino on the seat above,

With everlasting shadow on his face,

While the slow dawns and twilights disapprove

The ashes of his long-extinguished race,

Which nevermore shall clog the feet of men. . . .

Amen, Great Angelo! the day's at hand.

If many laugh not on it shall we weep?

Much more we must not, let us understand.

Through rhymers sonneteering in their sleep,

And archaists mumbling dry bones up the land,

And sketchers lauding ruined towers a-heap,—

Through all that drowsy hum of voices smooth,

The hopeful bird mounts caroling from the brake;

The hopeful child, with leaps to catch his growth,

Sings open-eyed for Liberty's sweet sake!

And I, a singer also from my youth,
 Prefer to sing with these who are awake:
 With birds, with babes, with men who will not fear
 The baptism of the holy morning dew,
 (And many of such wakers now are here,
 Complete in their anointed manhood, who
 Will greatly dare, and greatlier persevere),
 Than join those old, thin voices with my new;
 And sigh for Italy with some safe sigh
 Cooped up in music 'twixt an Oh and Ah:—
 Nay, hand in hand with that young child, will I
 Go singing rather, "*Bella Libertà*,"
 Than, with those poets, croon the dead, or cry,
 "*Se tu men bellâ fossi, Italia?*"

—*Casa Guidi Windows, Part I.*

TUSCANY IN 1851.

I wrote a meditation and a dream
 Hearing a little child sing in the street.
 I leant upon his music 'as a theme,
 Till it gave way beneath my heart's full beat
 Which tried at an exultant prophecy,
 But dropped before the measure was complete.
 Alas for songs and hearts! O Tuscany,
 O Dante's Florence, is the type too plain?
 Didst thou, too, only sing of liberty,
 As little children take up a high strain
 With unaccustomed voices, and break off
 To sleep upon their mother's knees again?
 Couldst thou not watch one hour? then sleep enough—
 That sleep may hasten manhood, and sustain,
 The faint, pale spirit with some muscular stuff.

But we, who cannot slumber as thou dost,
 We thinkers, who have thought for thee and failed,
 We hopers, who have hoped for thee and lost,
 We poets, "wandered round by dreams," who hailed
 From this Atrides' roof (with lintel-post
 Which still drips blood—the worst part hath prevailed)
 The fire-voice of the beacons, to declare

Troy taken, sorrow ended — cozened through
A crimson sunset in a misty air—

What now remains for such as we to do?
God's judgment, peradventure will be bare
To the roots of thunder, if we kneel and sue?

From Casa Guidi windows I looked forth,
And saw ten thousand eyes of Florentines
Flash back the triumph of the Lombard North;

Saw fifty banners, freighted with the signs
And exultations of the awakened earth,

Float on above the multitudes in lines,
Straight to the Pitti. So the vision went.

And so between those populous, rough hands
Raised in the sun, Duke Leopold outleant

And took the patriot's oath, which henceforth stands
Among the oaths of perjurers eminent

To catch the lightnings ripened for these lands.

Why swear at all, thou false Duke Leopold?

What need to swear? What need to boast thy blood
Unspoilt of Austria, and thy heart unsold

Away from Florence? It was understood
God made thee not too vigorous or too bold;

And men had patience with thy quiet mood,
And women, pity, as they saw thee pace

Their festive streets, with premature gray hairs.
We turned the mild dejection of thy face

To princely meanings, took thy wrinkling cares
For ruffling hopes, and called thee weak, not base

Nay, better light the torches for more prayers,
And smoke the pale Madonnas at the shrine,

Being still "our poor Grand-duke, our good Grand-
duke,

Who cannot help the Austrian in his line,"

Than write an oath upon a nation's brine! —

Who dares forgive what none can overlook? . . .

From Casa Guidi windows I looked out

Again looked, and beheld a different sight.
The duke had fled before the people's shout,

"Long live the Duke?"—A people, to speak right,
 Must speak as soft as courtiers, lest a doubt
 Should curdle brows of gracious sovereigns, white,
 Moreover, that same dangerous shouting meant
 Some gratitude for future favors, which
 Were only promised; the Constituent
 Implied; the whole being subject to the hitch
 "*In motu proprios*," very incident
 To all these Czars, from Paul to Paulovitch.
 Whereat the people rose up in the dust
 Of the ruler's flying feet, and shouted still
 And loudly, only, this time, as was just,
 Not "Live the Duke," who had fled for good or ill,
 But "Live the people," who remained and must,
 The unrenounced and unrenounceable.

Long live the people! How they lived! and boiled,
 And bubbled in the cauldron of the street,
 How the young blustered, nor the old recoiled;
 And what a thunderous stir of tongues and feet
 Trod flat the palpitating bells, and foiled
 The joy-guns of their echo, shattering it!
 How down they pulled the Duke's arms everywhere!
 How up they set new cafe-signs, to show
 Where patriots might sip ices in pure air
 (The fresh paint smelling somewhat). To and fro
 How marched the civic guard, to stop and stare
 When boys broke windows in a civic glow.
 How rebel songs were sung to loyal tunes
 And bishops cursed in ecclesiastical metres.
 How all the nobles fled, and would not wait,
 Because they were most noble; which being so,
 How liberals vowed to burn their palaces,
 Because free Tuscans were not free to go.
 How grown men swore at Austria's wickedness!
 And smoked; while fifty striplings in a row
 Marched straight to Piedmont for the wrong's re-
 dress! . . .

We chased the archbishop from the Duomo door;
 We chalked the walls with bloody caveats

Against all tyrants. If we did not fight
Exactly, we fired muskets up the air,
To show that victory was ours of right.
We proved that Austria was dislodged, or would
Or should be, and that Tuscany in arms
Should, would, dislodge her, ending the old feud. . .
O holy knowledge! holy liberty!

O holy rights of nations! If I speak
These bitter things against the jugglery
Of days that in your names proved blind and weak,
It is that tears are bitter. When we see
The brown skulls grin at death in churchyards bleak,
We do not cry, "This Yorick is too light,"
For Death grows deathlier with that mouth he makes:
So with my mocking. Bitter things I write,
Because my soul is bitter for your sakes,
O Freedom! O my Florence! Men who might
Do greatly in a universe that breaks
And burns, must ever *know* before they *do!* . . .

From Casa Guidi windows, gazing, then
I saw and witness how the Duke came back.
The regular tramp of horse and tread of men
Did smite the silence like an anvil black
And sparkless. With her wide eyes at full strain,
Our Tuscan nurse exclaimed, "Alack, alack,
Signora! these shall be the Austrians."—"Nay,
Be still," I answered; "do not wake the child!"
For so my two-months' baby sleeping lay
In milky dreams upon the bed, and smiled.
Then gazing I beheld the long-drawn street
Hive out, from end to end, full in the sun,
With Austria's thousands. Swords, and bayonet,
Horse, foot, artillery; cannons rolling on,
Like blind slow storm-clouds gestant with the heat
Of undeveloped lightnings, each bestrode
By a single man, dust-white from head to heel,
Indifferent as the dreadful thing he rode. . . .

Meantime, from Casa Guidi windows, we

Beheld the army of Austria flow

Into the drowning heart of Tuscany.

And yet none wept, none cursed; or, if 'twas so,
They wept and cursed in silence. Silently

Our noisy Tuscans watched the invading foe.

They had learned silence. They were silent here;

And, through that sentiment silence, struck along
That measured tramp from which it stood out clear;

Distinct the sound and silence, like a gong,

At midnight, each by the other awfuller;

While every soldier in his cap displayed

A leaf of olive: dusty, bitter thing,

Was such plucked at Novara, is it said? . . .

The sun strikes through the windows, up the floor;

Stand out in it, my own young Florentine,

Not two years old, and let me see thee more! . . .

Stand out, my blue-eyed prophet! thou to whom

The earliest world-day light that ever flowed

Through Casa Guidi windows chanced to come!

Now shake the glittering nimbus of thy hair,

And be God's witness that the elemental

New springs of life are gushing everywhere

To cleanse the water-courses, and prevent all

Concrete obstructions which infest the air!

That earth's alive; and, gentle or ungentle,

Motions within her signify but growth. . . .

But *we* sit murmuring for the future, though

Posterity is smiling on our knees

Convicting us of folly.—Let us go.

We will trust God. The blank interstices

Men take for ruins, He will build into

With pillared marbles rare, or knit across

With generous arches, till the fane's complete.

This world has no perdition, if some loss.—

Such cheer I gather from thy smiling, Sweet!

The self-same cherub faces which emboss

The Vail, lean inward to the Mercy-seat.

—*Casa Guidi Windows, Part II.*

In 1856 Mrs. Browning published *Aurora Leigh*, the longest of her poems, containing some 14,000 lines, which she characterized as "the most mature of my works, and the one into which my highest convictions upon Life and Art have entered." This novel in verse was at least in part written in England, to which the Brownings returned for a short time after a residence of eight years in Florence. Returning to Italy, Mrs. Browning put forth, in 1860, a little volume originally entitled *Poems before Congress*; afterward published, with additions, under the title, *Napoleon III. in Italy, and other Poems*. Notable changes had taken place in European affairs during the nine years since the *Casa Guidi Windows*. Louis Napoleon had overthrown the Republic of France, of which he was President, and had become, by an almost unanimous popular vote, the Emperor Napoleon III. Mrs. Browning looked doubtingly at the popular movement which confirmed Napoleon upon the Imperial throne. She herself, looking back, writes:

BEFORE THE CONGRESS.

That day I did not hate
Nor doubt, nor quail nor curse.
I, reverencing the people, did not bate
My reverence of their deed and oracle,
Of better and of worse
Against the great conclusion of their will.
And yet, O voice and verse,
Which God set in me to acclaim and sing
Conviction, exaltation, aspiration,
We gave no music to the patent thing
Nor spared a holy rhythm to throb and swim
About the name of him
Translated to the sphere of domination
By democratic passion!
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I was not used, at least
 Nor can be, now or then
 To stroke the ermine beast
 On any kind of throne
 (Though builded by a nation for its own),
 And swell the surging choir for kings of men
 "Emperor
 Evermore!"

But now, after eight years, the French Emperor
 joined with Victor Emmanuel, King of Italy, in an
 alliance against Austria, and Mrs. Browning burst
 forth in this magnificent ode:

NAPOLEON III. IN ITALY.

Emperor, Emperor!
 From the center to the shore
 And wide nostrils scenting fate.
 From the Seine back to the Rhine
 Stood eight millions up, and swore
 By their manhood's right divine,
 So to elect and legislate
 This man should renew the line
 Broken in a strain of fate
 And leagued Kings at Waterloo,
 When the people's hands let go.
 Emperor
 Evermore.

With a universal shout
 They took the old regalia out,
 From an open grave that day;
 From a grave that would not close,
 Where the first Napoleon lay
 Expectant in repose:
 As still as Merlin, with his conquering face
 Turned up in its unquenchable appeal
 To men and heroes of the advancing race,
 Prepared to set the seal

Of what has been or what shall be:

Emperor

Evermore. . . .

But now, Napoleon, now
That leaving far behind the purple throng
Of vulgar monarchs, thou
Tread'st higher in thy deed
Than stair of throne can lead
To help in the hour of wrong
The broken hearts of nations to be strong;
Now lifted as thou art
To the level of pure song,
We stand to meet thee on these Alpine snows.
And while the palpitating peaks break out
Ecstatic from somnambular repose
With answers to the presence and the shout,
We poets of the people who take part
With elemental justice, natural right
Join in our echoes also, nor refrain.
We meet thee, O Napoleon, at this height
At last, and find thee great enough to praise.
Sublime Deliverer!—After many days
Found worthy of the deed thou art come to do!
Emperor
Evermore. . . .

Shout for France and Savoy!
Shout for the helper and doer;
Shout for the good sword's ring,
Shout for the thought still truer;
Shout for the spirits at large,
Who passed for the dead this Spring
Whose living glory is sure.
Shout for France and Savoy!
Shout for the council and charge!
Shout for the head of a Cavour!
And shout for the heart of a king
That's great with a nation's joy!
Shout for France and Savoy! . . .

It is not strange that he did it,
 Though the deed may seem to strain
 To the wonderful; unpermitted
 For such as lead and reign.
 For he is strange this man:
 The people's instinct found him
 (A wind in the dark that ran
 Through a chink where was no door)
 And elected and crowned him
 Emperor
 Evermore. . . .

Courage, courage! happy is he
 Of whom (himself among the dead
 And silent), this word shall be said:
 That he might have had the world with him
 But chose to side with suffering men,
 And had the world against him when
 He came to deliver Italy:
 Emperor
 Evermore. . . .

The armistice concluded at Villafranca was a sore disappointment to Mrs. Browning, and upon occasion of it she wrote her almost despairing poem:

FIRST NEWS FROM VILLAFRANCA.

Peace, peace, peace, do you say?
 What!—with the enemy's guns in our ears?
 With the country's wrong not rendered back?
 What!—while Austria stands at bay
 In Mantua, and on Venice bears
 The cursed flag of the yellow and black?

Peace, peace, peace, do you say?
 And this is the Mincio? Where is the fleet,
 And where's the sea? Are we all blind,
 Or mad with the blood shed yesterday
 Ignoring Italy under our feet,
 And seeing things before, behind?

Peace, peace, peace, do you say?
What?—uncontested, undenied?
Because we triumphed, we succumb?—
A pair of Emperors stand in the way
(One of whom is a man, besides),
To sign and seal our cannons dumb!

No, not Napoleon!—he who mused
At Paris, and at Milan spake
And at Solferino led the fight:
Not he we trusted, honored, used
Our hopes and hearts for—till they break—
Even so you tell us—in his sight.

Peace, you say?—Yes, peace, in truth!
But such a peace as the ear can achieve
'Twixt the rifle's click and the rush of the ball.
'Twixt the tiger's spring and the crunch of the tooth,
'Twixt the dying atheist's negative
And God's Face waiting, after all!

Proudly exultant is the poem written in April, 1860,
upon the occasion of

KING VICTOR EMMANUEL ENTERING FLORENCE.

King of us all! we cried to thee, cried to thee,
Trampled to earth by the beats impure,
Dragged by the chariots which shame as they roll:
The dust of our torment far and wide to thee
Went up, darkening thy royal soul.
Be witness, Cavour,
That the King was sad for the people in thrall.
This King of us all! . . .

This is our beautiful Italy's birthday;
High-thoughted souls, whether many or fewer,
Bring her the gift, and wish her the good,
While Heaven presents on this sunny earth-day
The noble King to the land renewed.

Be witness, Cavour!
 Roar cannon-mouths! Proclaim, install
 The King of us all! . . .

Grave, as the manner of noble men is
 (Deeds unfinished will weigh on the doer);
 And, baring his head to those crape-veiled flags,
 He bows to the grief of the South and Venice.—
 Oh, riddle the last of the yellow to rags,
 And swear by Cavour
 That the King shall reign where the tyrants fall,
 True King of us all!

The winter of 1860 and the spring of the following year were passed by the Brownings in Rome. Here she wrote the monitory verses:

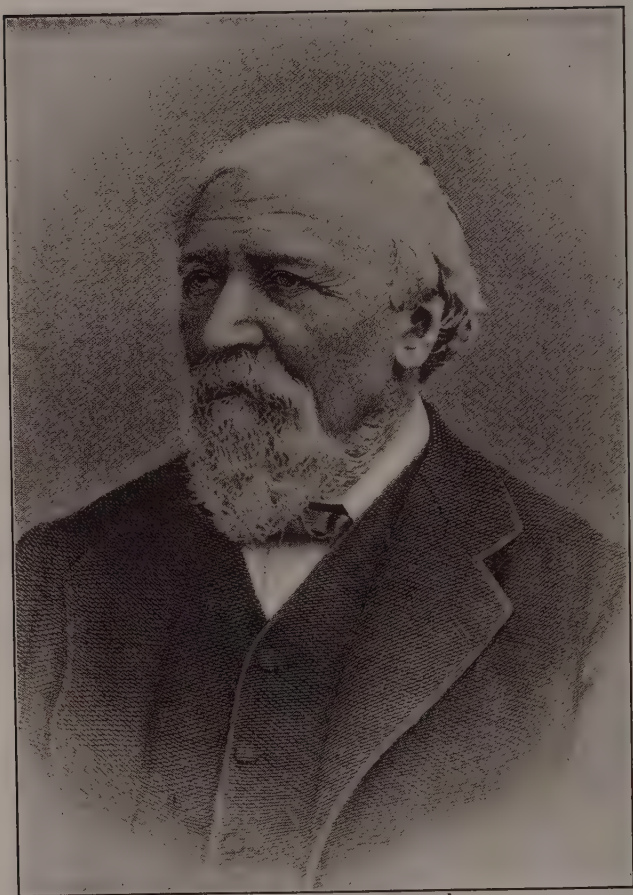
A VIEW ACROSS THE ROMAN CAMPAGNA.

Over the dumb Campagna sea,
 Out in the offing through mist and rain
 Saint Peter's Church heaves silently,
 Like a mighty ship in pain
 Facing the tempest with struggle and strain.

Motionless waifs of ruined towers,
 Soundless breakers of desolate land:
 The sullen surf of the mist devours
 That mountain range on either hand
 Eaten away from its outline grand.

And over the dumb Campagna sea,
 Where the ship of the Church heaves on to wreck,
 Alone and silent, as God must be,
 The Christ walks. Ay, but Peter's neck
 Is stiff to turn on the foundering deck.

Peter, Peter! if such be thy name,
 Now leave the ship for another to steer,
 And, proving thy faith evermore the same,
 Come forth, tread out through the dark and drear,
 Since He who walks on the sea is here.



Robert Browning.

Her last poem, written at Rome, in May, 1861, is styled the *North and the South*—that is the north and the south of Europe, not of America:

THE NORTH AND THE SOUTH.

"Give strenuous souls for belief and prayer,"

Said the South to the North,

"That stand in the dark, on the lowest stair,
While affirming of God, 'He is certainly there,'"

Said the South to the North.

"Yet Oh for skies that are softer and higher!"

Sighed the North to the South;

"For the flowers that blaze and the trees that aspire
And the insects made of a song or a fire!"

Sighed the North to the South;

"And Oh for a seer to discern the same!"

Sighed the South to the North;

"For a poet's tongue of baptismal flame,
To call the tree or the flower by its name!"

Sighed the South to the North;

The North sent therefore a man of men

As a grace to the South;

And thus to Rome came Andersen.—

"*Alas, but must you take him again?*"

Said the South to the North.

BROWNING, ROBERT, an English poet; born at Camberwell, a suburb of London, May 7, 1812; died at Venice, Italy, December 12, 1889. He was educated at the London University, and after graduating, at the age of twenty, spent some time in Italy, where he entered fully into the

best life and habits of the people. In 1846 he married Elizabeth Barrett, and took up his residence in Italy, where he afterward mainly lived, although paying several long visits to England.

Mr. Browning's first notable work was the dramatic poem *Paracelsus* (1835); then followed the tragedy of *Strafford* (1837), which was placed upon the stage with only moderate success, although the principal character was enacted by Macready. Many other of Browning's poems are in dramatic form, and several of them have been produced upon the stage, but none of them has attained the place of acting plays. In 1849 he made a collection of such of the poems that he had then written as he thought worthy of preservation. After that he put forth, from time to time, a volume of poems, some twenty in all. The titles of some of the principal of these volumes are: *Christmas Eve and Easter Day* (1850); *Men and Women* (1855); *The Soul's Errand* (1858); *The Ring and the Book* (1865); *Balaustion's Adventure* (1871); *Prince Hohenstiel-Schwangau* (1871); *Fifine at the Fair* (1872); *Red Cotton Night-cap Country* (1873); *Aristophanes's Apology* (1875); *The Agamemnon of Æschylus Transcribed* (1877); *La Saisiaz* (1878); *Dramatic Idylls* (1879); *Joco-seria* (1883), and *Ferishtah's Fancies* (1884); *Dramatic Lyrics* (1885); *Dramatic Romances* (1886); *Pauline* (1888), and *Asolanda* (1889).

PARACELSUS'S AMBITION.

. . . From childhood I have been possessed
By a fire — by a true fire, or faint or fierce,
As from without some master, so it seemed,
Repressed or urged its current: this but ill

Expresses what I would convey — but rather
I will believe an angel ruled me thus,
Than that my soul's own workings, own high nature,
So became manifest. I knew not then
What whispered in the evening, and spoke out
At midnight. If some mortal, born too soon,
Were laid away in some great trance — the ages
Coming and going all the while — till dawned
His true time's advent, and could then record
The words they spoke who kept watch by his bed —
Then I might tell more of the breath so light
Upon my eyelids, and the fingers warm
Among my hair. Youth is confused; yet never
So dull was I but, when that spirit passed,
I turned to him, scarce consciously, as turns
A water-snake when fairies cross his sleep,
And having this within me and about me
While Einsiedeln, its mountains, lakes, and woods
Confined me — what oppressive joy was mine
When life grew plain, and I first viewed the thronged,
The ever-moving concourse of mankind!
Believe that ere I joined them — ere I knew
The purpose of the pageant, or the place
Consigned to me within its ranks — while yet
Wonder was freshest and delight most pure —
'Twas then that least supportable appeared
A station with the brightest of the crowd,
A portion with the proudest of them all!
And from the tumult of my breast, this only
Could I collect — that I must henceforth die,
Or elevate myself far, far above
The gorgeous spectacle. I seemed to long
At once to trample on, yet save mankind;
To make some unexampled sacrifice
In their behalf; to wring some wondrous good
From heaven or earth for them; to perish, winning
Eternal weal in the act: as who should dare
Pluck out the angry thunder from its cloud,
That, all its garnered flame discharged on him,
No storm might threaten summer's azure sleep:

Yet never to be mixed with men so much
 As to have part even in my own work — share
 In my own largess. Once the feat achieved,
 I would withdraw from their officious praise,
 Would gently put aside their profuse thanks;
 Like some knight traversing a wilderness,
 Who, on his way, may chance to free a tribe
 Of desert people from their dragon-foe;
 When all the swarthy race press round to kiss
 His feet, and choose him for their king, and yield
 Their poor tents pitched among the sandhills, for
 His realm; and he points, smiling, to his scarf,
 Heavy with rivelled gold, his burgonet,
 Gay set with twinkling stones — and to the east,
 Where these must be displayed!

—*Paracelsus.* •

LORD TRESHAM AND LORD MERTOUN.

Tresh.—I welcome you, Lord Mertoun, yet once more
 To this ancestral roof of mine. Your name —
 Noble among the noblest in itself,
 Yet taking in your person, fame avers,
 New price and lustre (as that gem you wear,
 Transmitted from a hundred knightly breasts,
 Fresh chased and fixed by its last lord,
 Seems to rekindle at the core) — your name
 Would win your welcome.

Mer.—

Thanks!

Tresh.—

But add to that,

The worthiness and grace and dignity
 Of your proposal for uniting both
 Our Houses even closer than respect
 Unites them now — add these, and you must grant
 One favor more, nor that the least — to think
 The welcome I should give; 'tis given! My Lord,
 My only brother, Austin — he's the King's,
 Our cousin, Lady Guendolen — betrothed
 To Austin: all are yours.

Mer.—

I thank you — less

For the expressed commendings which you seal,

And only that, authenticates — forbids
 My putting from me . . . to my heart I take
 Your praise . . . but praise less claims my gratitude
 Than the indulgent insight it implies
 Of what must needs be uppermost with one
 Who comes, like me, with the bare leave to ask,
 In weighed and measured unimpassioned words,
 A gift, which, if as calmly 'tis denied,
 He must withdraw, content upon his cheek,
 Despair within his soul: — that I dare ask
 Firmly, near boldly, near with confidence,
 That gift, I have to thank you. — Yes, Lord Tresham,
 I love your sister — as you'd have one love
 That lady . . . oh more, more I love her! Wealth,
 Rank, all the world thinks *me*, they're yours you know,
 To hold or part with, at your choice — but grant
 My true self, *me* without a rood of land,
 A piece of gold, a name of yesterday,
 Grant me that lady; and you . . . Death or life?

Tresh. — We'll sit, my lord.

Ever with best desert goes diffidence.
 I may speak plainly nor be misconceived.
 That I am wholly satisfied with you
 On this occasion, when a falcon's eye
 Were dull compared with mine to search out faults
 Is somewhat. Mildred's hand is here to give
 Or to refuse.

Mer. — But you grant my suit?

I have your word if hers?

Tresh. — My best of words

If hers encourage you. I trust it will.

Have you seen Lady Mildred, by the way?

Mer. — I . . . I . . . our two demesnes, remember, touch —

I have been used to wander carelessly
 After my stricken game — the heron roused
 Deep in my woods, has trailed its broken wing
 Thro' thickets and glades a mile in yours — or else
 Some eyass ill-reclaimed has taken flight
 And lured me after her from tree to tree,

I marked not whither . . . I have come upon
The lady's wondrous beauty unaware,
And — and then . . . I have seen her.

Tresh.— What's to say
May be said briefly. She has never known
A mother's care; I stand for father, too.
Her beauty is not strange to you, it seems —
You cannot know the good and tender heart,
Its girl's trust, and its woman's constancy,
How pure yet passionate, how calm yet kind,
How grave yet joyous, how reserved yet free
As light where friends are — how embued with love
The world most prizes, yet the simplest, yet
The . . . one might know I talked of Mildred — thus
We brothers talk!

Mer.— I thank you.

Tresh.— In a word,
Control's not for this lady; but her wish
To please me outstrips in its subtlety
My power of being pleased — herself creates
The want she means to satisfy. My heart
Refers your suit to her as 'twere its own.
Can I say more?

Mer.— No more — thanks, thanks — no more!

Tresh.— This matter then discussed. . . .

Mer.— . . . We'll waste no breath
On aught less precious — I'm beneath the roof
That holds her: while I thought of that, my speech
To you would wander — as it must not do.

Since as you favor me I stand or fall.
I pray you suffer that I take my leave!

Tresh.— With less regret 'tis suffered, that again
We meet again, I hope, so shortly.

Mer.— We? again? —
Ah yes, forgive me — when shall . . . you will crown
Your goodness by forthwith apprising me
When . . . if . . . the Lady will appoint a day
For me to wait on you — and her.

Tresh.— So soon
As I am made acquainted with her thoughts

On your proposal — howso'er they lean —
A messenger shall bring you the result.

Mer.— You cannot bind me more to you, my Lord.
Farewell till we renew . . . I trust, renew
A converse ne'er to disunite again.

Tresh.— So may it prove!

— *A Blot on the 'Scutcheon, Act I., Scene 2.*

A VENTUROUS ATTEMPT.

Who will may hear Sordello's story told:
His story? Who believes me shall behold
The man, pursue his fortunes to the end,
Like me: for, as the friendless people's friend
Spied from his hill-top once, despite the din
And dust of multitudes, Pentapolin
Named of the Naked Arm, I single out
Sordello, compassed murkily about
With ravages of six long, sad, hundred years.
Only believe me. Ye believe?

Appears

Verona . . . Never, I should warn you first
Of my own choice had this, if not the worst
Yet not the best expedient, served to tell
A story I could body forth so well
By making speak, myself kept out of view,
The very man, as he was wont to do.
And, leaving you to say the rest for him,
Since though I might be proud to see the dim,
Abysmal Past divide its hateful surge,
Letting of all men this one man emerge
Because it pleased me, yet, that moment past,
I should delight in watching first to last
His progress as you watch it, not a whit
More in the secret than yourselves who sit,
Fresh-chapleted, to listen. But it seems,
Your setters forth of unexpected themes,
Makers of quite new men, producing them,
Would best chalk broadly on each vesture's hem
The wearer's quality: or take their stand,

Motley on back and pointing-pole in hand,
Beside him.

So for once I face ye, friends,
Summoned together from the world's four ends,
Dropped down from heaven or cast up from hel'
To hear the story I propose to tell.
Confess now, poets know the drag-net's trick,
Catching the dead, if Fate denies the quick,
And shaming her; 'tis not for Fate to choose
Silence or song because she can refuse
Real eyes to glisten more, real hearts to ache
Less oft, real brows turn smoother for our sake;
I have experienced something of her spite;
But there's a realm wherein she has no right
And I have many lovers. Say but few
Friends Fate accords me? Here they are: now view
The host I muster! Many a lighted face
Foul with the vestige of the grave's disgrace;
What else should tempt them back to taste our air
Except to see how their successors face
My audience! and yet they sit, each ghostly man
Striving to look as living as he can,
Brother by breathing brother; thou art set
Clear-witted critic by . . . but I'll not fret
A wondrous soul of them, nor move Death's spleen,
Who loves not to unlock them. Friends! I mean
The living in good earnest — ye elect
Chiefly for love — suppose not I reject
Judicious praise, who contrary shall peep,
Some fit occasion, forth, for fear ye sleep,
To glean your bland approvals.

Then appear,
Verona! — stay — thou spirit, come not near
Now — not this time desert thy cloudy place
To scare me, thus employed, with that pure face!
I need not fear this audience, I make free
With them, but, then, this is no place for thee!
The thunder-phrase of the Athenian, grown
Up out of Marathon,
Would echo like his own sword's grinding screech

Braying a Persian shield — the silver speech
 Of Sidney's self, the starry paladin,
 Turn intense as a trumpet sounding in
 The knights to tilt — wert thou to hear! What heart
 Have I to play my puppets, bear my part
 Before these worthies?

Lo, the Past is hurled

In twain: up-thrust, out-staggering on the world,
 Subsiding into shape, a darkness rears
 Its outlines, kindles at the core, appears
 Verona. 'Tis six hundred years and more
 Since an event. The Second Friedrich wore
 The purple, and the Third Honorius filled
 The holy chair.

— *Introduction to Sordello.*

The longest of Browning's poems is *The Ring and the Book*, comprising some 25,000 lines, and making two goodly volumes. The bulk of it consists of a versified account of a famous criminal case, a record of which the poet says he found in an ancient volume picked up by chance at an Italian book-stall. This volume is *The Book*, to which *The Ring* is a fanciful prelude.

THE RING.

Do you see this ring?

'Tis Rome-work, made to match
 (By Castellani's imitative craft)
 Etrurian circlets found, some happy morn,
 After a dropping April; found alive
 Spark-like 'mid unearthed slope-side fig-tree roots
 That roof old tombs at Chussi; soft, you see,
 Yet crisp as jewel-cutting. There's one trick
 (Craftsmen instruct me), on approving device,
 And but one, fits such slivers of pure gold
 As this was — such were oozing from the mine,
 Virgin as oval tawny pendent tear

At bee-hive edge when ripened combs o'erflow —
 To bear the file's tooth and the hammer's tap:
 Since hammer needs must widen out the round,
 And file emboss it fine with lily-flowers,
 Ere the stuff grow a ring-thing fit to wear.
 That trick is, the artificer melts up wax
 With honey so to speak; he mingles gold
 With gold's alloy, and, duly tempering both,
 Effects a manageable mass, then works.
 But his work ended, once the thing a ring,
 Oh, there's repriming! Just a spirit
 O' the proper fiery acid o'er its face,
 And forth the fiery alloy unfastened flies in fume;
 While, self-sufficient now, the shape remains,
 The rondure brave, the lilyed loveliness,
 Gold as it was, is, and shall be ever more:
 Prime nature, with an added artistry —
 No craft added, and you have gained a ring.
 What of it? 'Tis a figure, a symbol, say;
 A thing's sign: Now for the thing signified.

THE BOOK.

Do you see this square old yellow Book, I toss
 I' the air, and catch again, and twirl about
 By the crumpled vellum covers — pure, crude fact
 Secreted from man's life when hearts beat hard,
 And brains, high-blooded, tickled two centuries since?
 Examine it yourselves? I found this book,
 Gave a lira for it, eight pence English, just. . . .
 Here it is, this I toss and take again;
 Small-quarto size, part print, part manuscript:
 A book in shape, but, really pure, crude fact
 Secreted from man's life when hearts beat hard,
 And brains high-blooded, tickled two centuries since. . . .
 I had mastered the contents, knew the whole truth
 Gathered together, bound up in this book,
 Print three-fifths, written supplement the rest.
 "*Romana Homicidiorum*" — nay
 Better translate — "A Roman Murder-case:
 Position of the entire criminal cause

Of Guido Franceschini, nobleman,
 With certain Four the cut-throats in his pay,
 Tried, all Five, and found guilty and put to death
 By 'heading or hanging as befitted ranks
 At Rome of February Twenty-two,
 Since our salvation Ninety-eight:
 Wherein it is disputed, if and when,
 Husbands may kill adulterous wives, yet, 'scape
 The customary forfeit."

Word for word
 So ran the title page: murder, or else
 Legitimate punishment of the other crime,
 Accounted murder by mistake — just that
 And no more, in a Latin cramp enough
 When the law had her eloquence to launch,
 But interbilleted with Italian streaks
 When testimony stooped to mother tongue —
 That was this old square yellow book about.

Now, as the ingot ere the Ring was forged,
 Lay gold (beseech you, hold that figure fast!),
 So in this Book lay absolutely truth,
 Fanciless fact, the documents indeed,
 Primary lawyer-pleadings for, against,
 The aforesaid Five; real summed-up circumstance
 Adduced in proof of these on either side,
 Put forth and printed, as the practice was,
 At Rome in the Apostolic Chamber's type,
 And so submitted to the eye o' the Court
 Presided over by His Reverence,
 Rome's Governor and Criminal Judge — the trial
 Itself, to all intents, being then as now,
 Here in this book, and nowise out of it;
 Seeing, there properly was no judgment bar,
 No bringing of accuser face to face
 Before some Court, as we conceive of Courts
 There was a Hall of Justice; that came last:
 For Justice had a chamber by the hall
 Where she took evidence first, summed up the same,
 Then sent accuser and accused alike,

In person of the advocate of each,
To weigh that evidence's worth, arrange, array
The battle.

— *The Ring and the Book, Chap. V.*

Then follows some 20,000 lines of blank verse recounting the evidence and the pleadings in this famous case, which still leave uncertain the real guilt or innocence of the various persons who were found guilty and put to death. The poem concludes with the moral lesson of the whole affair.

MORAL OF THE RING AND THE BOOK.

Such, then, the final state of the story, so
Did the Star Wormwood in a blazing fall
Frighten awhile the waters and lie lost:
So did this old woe fade from the memory,
Till after, in the fulness of the days,
I needs must find an ember yet unquenched,
And, breathing, blow the spark to flame. It lives,
If precious be the soul of man to man.
So, British Public, who may like me yet
(Marry and amen!) learn one lesson hence
Of many which whatever lives should teach:
This lesson, that our human speech is naught,
Our human testimony false, our fame
And human estimation words and wind.

Why take the artistic way to prove so much
Because it is the glory and the good of Art,
That Art remains the one way possible
Of speaking truth, to mouths like mine, at least.
How look a brother in the face and say,
"Thy right is wrong, eyes hast thou, yet are blind.
Thine ears are stuffed and stopped, despite their length,
And, oh, the foolishness thou contest faith!"—
Say this as silvery as tongue can troll;
The anger of the man may be endured,

The shrug, the disappointed eyes of him
Are not so bad to bear;

But here's the plague,
That all this trouble comes of telling truth,
Which truth, by when it reaches him, looks false,
Seems to be just the thing it would supplant,
Not recognizable by whom it left —
While Falsehood would have done the work of Truth.
But Art — wherein man nowise speaks to men,
Only to Mankind — Art may tell a truth
Obliquely, do the thing shall breed the thought,
Nor wrong the thought, missing the mediate word.
So may you paint your picture, twice show truth,
Beyond mere imagery on the wall —
So, note by note, bring music from your mind,
Deeper than ever the Andante dived —
So write a book shall mean, beyond the facts,
Suffice the eye and save the soul besides.
And save the soul! If this intent save mine —
If the rough ore be rounded to a ring,
Render all duty which good ring should do,
And, failing grace, succeed in guardianship —
Might mine but lie outside thine, Lyric Love,
Thy rare gold ring of verse (the poet praised)
Linking our England to his Italy.

—*Conclusion of the Ring and the Book.*

PROSPICE.

Fear death? — to feel the fog in my throat,
The mist in my face
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe?
Where he stands the Arch-Fear in a visible form,
Yet the strong man must go:
For the journey is done and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all.

I was ever a fighter, so — one fight more,
 The best and the last!
 I would hate that death bandaged my eyes, and forbore
 And bade me creep past.
 No! let me taste the whole of it, fare like my peers,
 The heroes of old,
 Bear the brunt, in a minute pay glad life's arrears
 Of pain, darkness, and cold.
 For sudden the worst turns the best to the brave,
 The black minute's at end,
 And the elements' rage, the fiend voices that rave,
 Shall dwindle; shall blend,
 Shall change, shall become first a peace, then a joy,
 Then a light; then thy breast,
 O thou soul of my soul! I shall clasp thee again,
 And with God be the rest.

THE PIED PIPER OF HAMELIN.

Hamelin Town's in Brunswick,
 By famous Hanover City:
 The river Weser, deep and wide,
 Washes the wall on the southern side;
 A pleasanter spot you never spied;
 But when begins my ditty,
 Almost five hundred years ago,
 To see the townfolk suffer so
 From vermin was a pity.

Rats!

They fought the dogs, and killed the cats,
 And bit the babies in the cradles,
 And ate the cheeses out of the vats,
 And licked the soup from the cook's own ladles,
 Split open the eggs of salted sprats,
 Made nests inside men's Sunday hats
 And even spoiled the women's chats,
 By drowning their speaking
 With shrieking and squeaking
 In fifty different sharps and flats.

At last the people in a body
To the Town Hall came flocking
" 'Tis clear," cried they, "our Mayor's a noddy,
And as for our Corporation — shocking
To think we buy gowns lined with ermine
For dolts that can't or won't determine
What's best to rid us of our vermin!
You hope, because you're old and obese,
To find in the furry civic robes ease?
Rouse up, Sirs! Give your brains a racking
To find the remedy we 're lacking,
Or, sure as fate, we 'll send you packing!"—
At this the Mayor and Corporation
Quaked with a mighty consternation!

An hour they sat in council;
At length the Mayor broke silence:
'For a guilder I'd my ermine gown sell;
I wish I were a mile hence!
It's easy to bid one rack one's brain:
I'm sure my poor head aches again.
I've scratched it so, and all in vain.
O for a trap, a trap, a trap!"—
Just as he said this, what should hap
At the chamber door but a gentle tap?
"Bless us!" cried the Mayor, "what's that?
Only a scraping of shoes on the mat?
Anything like the sound of a rat
Makes my heart go pit-a-pat!"

"Come in!" the Mayor cried, looking bigger;
And in did come the strangest figure;
His queer long coat from heel to head
Was half of yellow and half of red;
And he himself was tall and thin;
With sharp blue eyes, each like a pin;
And light loose hair, yet swarthy skin;
No tuft on cheek, nor beard on chin,
But lips where smiles went out and in;
There was no guessing his kith and kin;

And nobody could enough admire
The tall man and his quaint attire.
Quoth one: "It's as my great-grandsire,
Starting up at the trump of doom's-dome,
Had walked this way from his painted tombstone!"

He advanced to the council-table:
And, "Please your Honors, I'm able
By means of a secret charm, to draw
All creatures living beneath the sun,
That creep, or swim, or fly, or run,
After me so as you never saw!
And I chiefly use my charm
On creatures that do people harm —
The mole, and toad, and newt, and viper;
And people call me the Pied Piper;
Yet," said he, "poor piper as I am,
In Tartary I freed the Cham,
Last June, from his huge swarm of gnats;
I eased in Asia and Nizam
Of a monstrous brood of vampire-bats;
And as for what your brain bewilders,
If I can rid your town of rats,
Will you give me a thousand guilders?" —
"One? — fifty thousand!" was the exclamation
Of the astonished Mayor and Corporation.

Into the street the Piper stept,
Smiling first a little smile,
As if he knew what magic slept
In his quiet pipe the while;
Then, like a musical adept,
To blow the pipe his lips he wrinkled,
And green and blue his sharp eyes twinkled,
Like a candle-flame where salt is sprinkled;
And ere three shrill notes the pipe uttered,
You heard as if an army muttered;
And the muttering grew to a grumbling;
And the grumbling grew to a mighty rumbling,
And out of the houses the rats came tumbling:

Great rats, small rats, lean rats, brawny rats,
Brown rats, black rats, gray rats, tawny rats;
Grave old plodders, gay young friskers,
Fathers, mothers, uncles, cousins,
Cocking tails and pricking whiskers;
Families by tens and dozens,
Brothers, sisters, husbands, wives,
Followed the Piper for their lives.
From street to street he piped advancing,
And step for step they followed dancing,
Until they came to the river Weser
Wherein all plunged and perished —
Save one who, stout as Julius Cæsar,
Swam across and lived to carry
(As he the manuscript he cherished)
To Ratland home, his Commentary,
Which was:

“At the first shrill notes of the pipe
I heard a sound as of scraping tripe,
And putting apples, wondrous ripe,
Into a cider-press's gripe;
And a moving away of pickle-tub boards,
And a leaving ajar of conserve-cupboards,
And a drawing the corks of train-oil flasks,
And a breaking the hoops of butter-casks;
And it seemed as if a voice
(Sweeter far than by harp or by psaltery
Is breathed) called out: “O rats, rejoice!
The world is turned to one vast dry saltery!
So munch on, crunch on, take your nunccheon,
Breakfast, supper, dinner, luncheon!”—
And just as a bulky sugar-puncheon,
All ready staved, like a great sun shone
Glorious, scarce an inch before me;
Just as methought it said, ‘Come, bore me!’
I found the Weser rolling o’er me.”

You should have heard the Hamelin people
Ringing the bells till they rocked the steeple;
“Go,” cried the Mayor, “and get long poles!

Poke out the nests and block up the holes!
Consult with carpenters and builders,
And leave in our town not even a trace
Of the rats!"—when, suddenly, up the face
Of the Piper perked in the market-place,
With a, "First, if you please, my thousand guilders!"

A thousand guilders! The Mayor looked blue;
So did the Corporation, too.
For Council-dinners made rare havoc,
With Claret, Moselle, Vin-de-Grave, Hock;
And half the money would replenish
Their cellar's biggest butt with Rhenish.
To pay this sum to a wandering fellow
With a gypsy-coat of red and yellow!
"Besides," quote the Mayor, with a knowing wink,
"Our business was done at the river's brink;
We saw with our eyes the vermin sink;
And what's dead can't to life, I think!
So, friend, we're not the folks to shrink
From the duty of giving you something for drink,
And a matter of money to put in your poke;
But, as for the guilders, what we spoke
Of them, as you very well know, was in joke.
Besides, our losses have made us thrifty;
A thousand guilders! Come, take fifty!"

The piper's face fell, and he cried,
"No trifling! I can't wait! beside,
I've promised to visit by dinner-time
Bagdad, and accept the prime
Of the head-cook's pottage, all he's rich
For having left in the Caliph's kitchen,
Of a nest of scorpions no survivor;
With him I proved no bargain-driver;
With you, don't think I will bate a stiver!
And folks who put me in a passion
May find me pipe to another fashion."
"How?" cried the Mayor, "d'ye think I'll brook
Being worse treated than a cook

Insulted by a lazy ribald
With idle pipe and vesture piebald?
You threaten us, fellow? Do your worst,
Blow your pipe there till you burst!"

Once more he stept into the street;
And to his lips again
Laid his long pipe of smooth, straight cane;
And ere he blew three notes (such sweet,
Soft notes as yet musician's cunning
Never gave to the enraptured air),
There was a rustling that seemed like a bustling
Of merry crowds justling at pitching and hustling;
Small feet were pattering, wooden shoes clattering,
Little hands clapping, and little tongues chattering,
And, like fowls in a barn-yard when barley is scat-
tering,

Out came the children running:
All the little boys and girls,
With rosy cheeks and flaxen curls,
And sparkling eyes, and teeth like pearls,
Tripping and skipping, ran merrily after
The wonderful music, with shouting and laughter

The Mayor was dumb, and the Council stood
As if they were changed to blocks of wood,
Unable to move a step, or cry
To the children merrily skipping by;
And could only follow with the eye
That joyous crowd at the Piper's back.
But how the Mayor was on the rack,
And the Council's bosoms beat,
As the Piper turned from the High Street
To where the Weser rolled its waters
Right in the way of their sons and daughters!
However, he turned from South to West,
And to Koppelberg Hill his way addressed,
And after him the children pressed.
Great was the joy in every breast:—
"He never can cross that mighty top!

He's forced to let the piping drop,
And we shall see our children stop!"
When lo! as they reached the mountain side,
A wondrous cavern opened wide,
As if a cavern was suddenly hollowed;
And the Piper advanced, and the children followed.
And when all were in, to the very last,
The door in the mountain-side shut fast.
Did I say all?

No! one was lame.
And could not dance the whole of the way;
And in after years, if you would blame
His sadness, he was used to say:
"It is dull in our town since my playmates left;
I can't forget that I'm bereft
Of all the pleasant sights they see,
Which the Piper also promised me;
For he led us, he said, to a joyous land,
Joining the Town, and just at hand,
Where the waters gushed, and the fruit-trees grew
And flowers put forth a fairer hue,
And everything was strange and new;
The sparrows were brighter than peacocks here,
And the dogs outran our fallow deer,
And honey-bees had lost their stings,
And horses were born with eagle's wings:
And just as I became assured
My lame foot would be speedily cured,
The music stopped, and I stood still,
And found myself outside the hill;
Left alone, against my will,
To go now limping as before,
And never hear of that country more!"
Alas, alas for Hamelin!
There came into many a burgher's pate
A text which says that heaven's gate
Opes to the rich at as easy rate
As a needle's eye takes a camel in!
The Mayor sent East, West, North, and South,

To offer the Piper, by word of mouth —
Wherever it was men's lot to find him —
Silver and gold to his heart's content,
If he'd only return the way he went,
And bring the children all behind him.
But when they saw 'twas a lost endeavor,
And Piper and dancers were gone forever
They made a decree that lawyers never
Should think their records dated duly,
If, after the day of the month and year,
These words did not as well appear:
"And so long after happened here,
On the twenty-second of July,
Thirteen hundred and seventy-six."
And the better in memory to fix
The place of the children's last retreat,
They called it the Pied Piper's Street,
Where anyone playing on pipe or tabor,
Was sure for the future to lose his labor.
Nor suffered they hostelry or tavern
To shock with mirth a street so solemn:
But opposite the place of the cavern
They wrote the story on a column,
And on the church-window painted
The same, to make the world acquainted
How their children were stolen away:
And there it stands to this very day.
And I must not omit to say
That in Transylvania there's a tribe
Of alien people, that ascribe
The outlandish ways and dress,
On which their neighbors lay such stress,
To their Fathers and Mothers having risen
Out of some subterraneous prison,
Into which they were trepanned,
Long time ago, in a mighty band,
Out of Hamelin Town in Brunswick Land:
But how or why they don't understand.

So, Willy, let you and me be wipers
Of scores out with all men — especially Pipers;
And whether they pipe us free from rats or from
mice,
If we've promised them aught, let us keep our promise.

THE BOY AND THE ANGEL.

Morning, evening, noon and night
"Praise God," sang Theocrite.

Then to his poor trade he turned,
By which the daily meal was earned.

Hard he labored, long and well;
O'er his work the boy's curls fell:

But ever at each period
He stopped and sang, "Praise to God!"

Then back again his curls he threw,
And cheerful to work anew.

Said Blaise, the listening monk, "Well done;
I doubt not thou art heard, my son,

"As well as if thy voice to-day
Were praising God the Pope's great way.

"This Easter Day, the Pope at Rome
Praises God from Peter's dome."

Said Theocrite, "Would God that I
Might praise him that great way and die!"

Night passed, day shone,
And Theocrite was gone.

With God a day endures alway,
A thousand years are but a day.

God said in heaven, "Nor day nor night
Now brings the voice of my delight."

Then Gabriel, like the rainbow's birth,
Spread his wings and sank to earth;

Entered, in flesh, the empty cell,
Lived there, and played the craftsman well;

'And morning, evening, noon and night
Praised God in place of Theocrite.

And from a boy to youth he grew:
The man put off the stripling's hue;

The man matured, and fell away
Into the season of decay:

And ever o'er the trade he bent,
And ever lived on earth content

He did God's will, to him all one
If on the Earth or in the Sun.

God said, "A praise is in mine ear;
There is no doubt in it to fear:

"So since old worlds, and so
New worlds that from my footstool go:

"Clearer lives sound other ways:
I miss my little human praise."

Then forth sprang Gabriel's wings; off fell
The flesh-disguise, remained the cell.

'Twas Easter Day: he flew to Rome,
And paused above St. Peter's dome.

In the tiring-room, close by
The great outer gallery,

With his holy vestments dight,
Stood the new Pope, Theocrite:

And all his past career
Came back upon him clear,

Since when, a boy, he plied his trade,
Till on his life the sickness weighed;

And in his cell, when death drew near,
An angel in a dream brought cheer;

And, rising from the sickness drear,
He grew a priest; and now stood here.

To the east with praise he turned,
And on his sight the angel burned:

"I bore thee from thy craftsman's cell
And set thee here: I did not well;

"Vainly I left my angel-sphere;
Vain was thy dream of many a year;

"Thy voice's praise seemed weak; it dropped—
Creation's chorus stopped!

"Go back and praise again
The early way, while I remain;

"With that weak voice of our disdain,
Take up Creation's pausing strain;

"Back to the cell and poor employ:
Become the craftsman and the boy!"

Theocrite grew old at home;
A new Pope dwelt in Peter's dome.

One vanished as the others died:
They sought God side by side.

—*Dramatic Lyrics.*

HERVÉ RIEL.

On the sea, and at The Hague, sixteen hundred and ninety-two,

Did the English fight the French — woe to France!

And the thirty-first of May helter-skelter through the blue,

Like a crowd of frightened porpoises a shoal of sharks pursue,

Came crowding ship on ship to St. Malo on the Rance

With the English fleet in view.

'Twas the squadron that escaped, with the victor in full chase:

First and foremost of the drove, in his great ship, Dampreville;

Close on him fled, great and small,

Twenty-two good ships in all;

And they signalled to the place,

"Help the winners of a race!

Get us guidance, give us harbor, take us quick; or quicker still,

Here's the English can and will!"

Then the pilots of the place put out brisk, and leaped on board:

"Why, what hope or chance have ships like these to pass?" laughed they:

"Rocks to starboard, rocks to port, all the passage scarred and scored;

Shall the *Formidable* here, with her twelve and eighty guns,

Think to make the river-mouth by the single narrow way?

Trust to enter where 'tis ticklish for a craft of twenty tons

And with flow at full, beside?

Now 'tis slackest ebb of tide.

Reach the mooring? Rather say,

While a rock stands, or water runs,

Not a ship will leave the bay!"

Then was called a council straight;
Brief and bitter the debate:
"Here's the English at our heels; would you have them
take in tow
All that's left us of the fleet, linked together stern and
bow,
For a prize to Plymouth Sound? —
Better run the ships aground!"
(Ended Damfreville his speech:)
"Not a minute more to wait.
Let the captains all and each
Shove ashore, then blow up, burn the vessels on the
beach!
France must undergo her fate." —
"Give the word!" — But no such word
Was ever spoke or heard!
For up-stood, for out-stepped, for in struck, amid all
these —
A captain? a lieutenant? a mate — first, second, third? —
No such man of mark, and meet
With his betters to compete!
But a simple Breton sailor, pressed by Tourville for the
fleet;
A poor coasting pilot he — Hervé Riel, the Croisicese.

And, "What mockery or malice have we here?" cried
Hervé Riel;
Are you mad, you Malouins? Are you cowards, fools, or
rogues?
Talk to me of rocks and shoals? — me, who took the
soundings, tell
On my fingers every bank, every shallow, every swell,
'Twixt the offing here and Grève, where the river disem-
bogues?
Are you bought by English gold? Is it love the lying's
for?
Morn and eve, night and day,
Have I piloted your bay,
Entered free and anchored fast at the foot of Solidor. —

Burn the fleet, and ruin France? That were worse than
fifty Hagues!

Sirs, they know I speak the truth! Sirs, believe me,
there's a way!

Only let me lead the line,
Have the biggest ship to steer,
Get this *Formidable* clear.

Make the others follow mine,
And I lead them, most and least, by a passage I know
well,

Right to Solidor, past Grève,
And lay them safe and sound;

And if one ship misbehave —

Keel so much as grate the ground —

Why, I've nothing but my life; here's my head!" cries
Hervé Riel.

Not a minute more to wait.

"Steer us in, then, small and great!

Take the helm, lead the line, save the squadron!" cried
its chief.

Captains give the sailor place;

He is admiral, in brief;

Still the north wind, by God's grace:

See the noble fellow's face,

As the big ship, with a bound,

Clears the entry like a hound,

Keeps the passage as its inch of way were the wide sea's
profound!

See, safe through shoal and rock,

How they follow in a flock!

Not a ship that misbehaves, not a keel that grates the
ground,

Not a spar that comes to grief!

The peril, see, is past!

All are harbored to the last!

And just as Hervé Riel hollas "Anchor!" sure as fate,

Up the English come — too late.

So the storm subsides to calm:

They see the green trees wave

On the heights o'erlooking Grève;
 Hearts that bled are stanch'd with balm.
 "Just our rapture to enhance,
 Let the English rake the bay,
 Gnash their teeth, and glare askance
 As they cannonade away!
 'Neath rampired Solidor pleasant riding on the Rance!"
 How hope succeeds despair on each captain's countenance!
 Out burst all with one accord,
 "This is paradise for hell!
 Let France, let France's King,
 Thank the man that did the thing!"
 What a shout, and all one word:
 "Hervé Riel!"
 As he stepped in front once more;
 Not a symptom of surprise
 In the frank blue Breton eyes—
 Just the same man as before.

Then said Damfreville, "My friend,
 I must speak out at the end,
 Though I find the speaking hard;
 Praise is deeper than the lips;
 You have saved the King his ships;
 You must name your own reward.
 'Faith, our sun was near eclipse!
 Demand whate'er you will,
 France remains your debtor still.
 Ask to heart's content, and have! or my name's not Damfreville."

Then a beam of fun outbroke
 On the bearded mouth that spoke,
 As the honest heart laughed through
 Those frank eyes of Breton blue:
 "Since I needs must say my say;
 Since on board the duty's done;
 And from Malo Roads to Croisic Point what is it but a
 run?"

Since 'tis ask and have I may;
 Since the others go ashore —
 Come! A good whole holiday!
 Leave to go and see my wife, whom I call the Belle
 Aurore!"

That he asked, and that he got — nothing more.

Name and deed alike are lost:
 Not a pillar nor a post
 In his Croisic keeps alive the feat as it befell;
 Not a head in white and black
 On a single fishing-smack
 In memory of the man but for whom had gone to wrack
 All that France saved from the fight whence England
 bore the bell.

Go to Paris; rank on rank
 Search the heroes flung pell-mell
 On the Louvre, face and flank:
 You shall look long enough ere you come to Hervé
 Riel.—

So, for better and for worse,
 Hervé Riel, accept my verse!
 In my verse, Hervé do thou once more
 Save the squadron, honor France, love thy wife, the Belle
 Aurore!

BROWNSON, ORESTES AUGUSTUS, an American theologian and author; born at Stockbridge, Vt., September 16, 1803; died at Detroit, Mich., April 17, 1876. At the age of nineteen he united with a Presbyterian church; but his theological views having undergone a change, he became in 1825, a Universalist preacher. Afterward he was attracted toward Dr. Channing, and in 1832 became pastor of a Unitarian congregation. Four years later

he organized in Boston the "Society for Christian Union and Progress," of which he retained the pastorate until 1843, when he finally relinquished the strictly ministerial office. In 1844 he entered the communion of the Roman Catholic Church to which he was thereafter most devoutly attached. Mr. Brownson published, from time to time, what may be regarded as a record of the progress in the development of his theological and ethical views. Among these works are *New Views of Christianity, Society, and the Church*, embracing a vigorous protest against Protestantism. In 1840 he published *Charles Elwood, or The Infidel Converted*, a philosophico-religious treatise in the form of a novel; and in 1857, *The Convert, or Leaves from my Experience*.

Meanwhile, in 1838, he established *The Boston Quarterly Review*, which he continued for four years. This was merged in *The Democratic Review*, to which he contributed largely for a while; but his mode of thought was not well suited to a Miscellany of that character; and in 1844 he established *Brownson's Quarterly Review*, devoted especially to the inculcation of the distinguished features of the authorized teaching of the Roman Catholic Church, though also discussing questions of literature and general ethics. This *Review*, the contents of which were written almost entirely by the editor, was continued for twenty years, until 1864, when its publication was suspended. It was, however, revived in 1873, and was continued until the close of 1875 — almost to the end of the life of the author. In 1852, when Mr. Brownson's theological and ethical views had come to be firmly settled upon the Roman Catholic basis, he put forth a volume

containing nearly a score of the articles which he had published in his *Review*, to which he added a characteristic preface, which might stand for an exposition of all his later writings:

BROWNSON UPON HIS WRITINGS.

I have not labored to present novel or stately speculations on Theology, Ethics, or Politics; but simply to ascertain the principles and doctrines of the Church of God, and apply them to the great practical questions of the day. My aim has been to bring up anew the old and too often forgotten truth, not to bring out a novel theory. From the first to last I think and write as a man many centuries behind his age. It is not my province to teach; all that I am free to do is to reproduce with scrupulous fidelity what I am taught.

Religion is for me the supreme law; it governs my politics — not my politics it. I never suffer myself to inquire whether religion favors or not such or such a political order; for if there is a conflict, the political must yield to the religious. I, therefore, have not labored to show that the Church is favorable or unfavorable to Monarchy, to Aristocracy, or to Democracy. I do not find that she erects any particular form of government into an Article of Faith — the monarchical no more than the democratic, the democratic no more than the monarchical. Any one of these particular forms may be legal government, and when and where it is, the good Catholic is bound to support it, and forbidden to conspire to subvert it. The republican is the legal order here, and I owe it civil obedience. I am a citizen of a republic, and therefore a republican citizen; I am a Catholic, therefore a loyal citizen, and no radical or revolutionist, either for my own country or any other.

My Catholic friends, who have been frequently disturbed by hearing it alleged that catholicity is anti-republican, and incompatible with popular institutions, will find no direct attempt to refute so silly, nay, so absurd an objection. But they will find that I have attempted — not unsuccessful —

fully, perhaps — to prove that without the Catholic religion it is impossible permanently to sustain popular institutions, or to secure their free and salutary operations. Indeed, no form of government can be secure, or operate well, without the Church. Without Catholicity, you can have — in principle at least — only Despotism or Anarchy. All that our countrymen find in our institutions has been adopted from England, and inherited from Catholic ancestors.

I seldom throw a sop to Cerberus. I have made no attempt to propitiate popular public opinion by pandering to popular prejudice. I was not born to be a courtier, either to King or People. I seek to enlighten public opinion, not to echo it; and I always say — in a plain, straightforward way — what I am convinced ought to be said, leaving popularity or unpopularity to look out for itself. But if my language is free, bold, and sometimes severe, I would fain hope that it is never inconsiderate, rash, or gratuitously offensive.

I shall be found to have seldom indulged in frothy declamations about Liberty, the Rights of Man, or the Dignity of Human Nature. There are enough others to do that. I assert my liberty in my practice; I exercise my rights as a man; and I aim to show my respect for the dignity of human nature in my deportment. Liberty is, no doubt, threatened in this country; but the danger comes chiefly from the side of license and is best averted, not by commonplace declamations for the largest liberty, but by asserting and maintaining the Supremacy of Law.

I have shown no sympathy with the various classes of fanatics with which the country teems — philanthropists, reformers, as they call themselves. They have become as troublesome as the frogs of Egypt, and are far more dangerous. They strike at the root of all individual liberty and manly independence of character; and are doing their best to revive the absurd and despotic legislation of the early Colonial times of New England. . . .

Placing this volume — though all unworthy — with devout gratitude, and tender love, under the protection of Our Blessed Lady — as I do myself and all my labors and

interests—I send it forth to the public, hoping that it may contain a fit word fitly spoken for some earnest mind struggling to emancipate itself from error, and to burst into “the glorious liberty of the children of God.”—*Preface to Essays.*

BRUNETIÈRE, FERDINAND, a French critic; born at Toulon, July 19, 1849. He began his studies at Marseilles; went next to the Lycée Louis-le-Grand; and then to the Superior Normal School at Paris. Turning to literature as a profession, he first attracted attention in 1875 by a review of the *St. Louis and His Times* of the historian Walton. About this time he entered the office of the *Revue des Deux Mondes*, to which he became a prominent contributor, and of which he later became the editor-in-chief. In 1886 he was appointed professor of language and literature at the Normal School; and in the following year he received the decoration of the Legion of Honor. His published works include two series of volumes composed of articles on an extreme variety of subjects, reprinted from reviews and magazines; *Études Critiques sur l'Histoire de la Littérature Française* (1880), which received the first prize of the Academy; *Nouvelles Études Critiques* (1882), followed by a third series (1887); *Roman Naturaliste* (1883); *Histoire et Littérature* (1884-5-6); *Nouvelles Questions de Critique* (1890); *L'Évolution des Genres* (1890); *Les Époques du Théâtre*, and *L'Évolution de la Poésie Lyrique*. Lemaître characterizes Brunetière as a thoroughgoing critical evolutionist, more intent on classifying, weighing, and comparing than on enjoying

or helping others to enjoy. Professor Wells, of Harvard, says: "Brunetière shares with Zola Taine's objectivity and pessimism; but he adds to this a logical synthesis that Zola as a critic, does not possess. This, with his delicate taste and a learning alike minute and immense, borne lightly by a style that is always keen and cutting and sometimes superciliously contemptuous, has made him more popular with the public than with his fellow-critics." In 1897 Brunetière, leaving France for the first time in his life, visited the United States to lecture on *French Poetry* before the students of Johns Hopkins University, Columbia University, and other leading educational institutions of America. It was during this tour that F. Brander Matthews wrote of him as follows: "With the possible exception of the Scandinavian Brandes, M. Ferdinand Brunetière is now easily the foremost of living critics. He has a scholarship deeper than Lowell's, although perhaps not so broad; he has a code as compact as Arnold's, and far more rigorously held; he has a mastery of facts and a power of marshalling them in support of his theme equal to Taine's; and he has an impartiality equal to Sainte-Beuve's, and in some ways superior — since it is impossible to imagine M. Brunetière treating Feydeau, for example, with the lenity and the liking Sainte-Beuve showed toward that shabby novelist. And while Sainte-Beuve and Arnold and Lowell were poets also, and while Taine became a historian of politics, M. Brunetière is a critic only, a critic always, a critic of literature pure and simple."

PESSIMISM.

I know that the word pessimism has been, for some time past, compromised in an unfortunate manner; and

the fact that many persons employ it to-day, does not at all prove that they all understand it. If we say in a general way, "Life is bad," they imagine that pessimism offers no other issue but "the destruction of life." They are all wrong in taking this view. What is meant is simply that the life in this world does not end here, that man's final destiny is outside of and beyond the terrestrial existence. Now, such a belief is so far removed from the principle of despair, discouragement, and inertia which they preach, that it is, on the contrary, found at the bottom of all great religions.—*From Études Critiques; translation of* THEODORE STANTON.

THE INFLUENCE OF MOLIÈRE.

Molière's influence has not been of the ordinary kind; and if we consider it first from a purely literary point of view, one may say in all truthfulness that in no well-defined part of literature has there ever been either a more considerable influence or a more astounding one than that of Molière. No one has been, in the history of literature, such a despot, and held such a sway for one hundred and fifty years over all the dramatists who have chanced to come after him. Indeed, the comedy writers in France since the seventeenth century have taken for the subjects of their comedies the very subjects which had been treated by Molière, and they have handled them anew, clothed them in a new garb, either by changing them somewhat or trying to change them. Such has been the case of Beaumarchais and Regnard, and nowadays, among our contemporaries, of Edouard Pailleron. Such was the case even abroad. During the eighteenth century, in Italy, for instance, all the plays of Goldoni are the mere offsprings of the comedies of Molière. In England the plays of Fielding also come from the very comedies of Molière; and what, I pray, would remain of Sheridan's *School for Scandal* if Molière had never existed. Even to-day, in France, after all those years of romanticism, the influence of Molière on the drama is stronger than ever. The younger school of dramatists, and the younger authors of twenty-five and thirty, the accredited writers

of *le théâtre libre*, all proclaim and acknowledge Molière as their god and master. When, for instance, they criticise their immediate predecessors, Dumas, Augier, and Sardou, and what they consider the infinite complications of those playwrights' comedies, they have in mind the almost barren simplicity of the plot in the comedies of Molière. Likewise, when they write comedies bearing such titles as these: *Les Fossiles*, *Les Bienfaiteurs*, and *L'École des Pères*, does not that show clearly enough that Molière is uppermost in their minds? And this reaction of the new school against Dumas, Augier, and Sardou is simply the survival of the influence of Molière, which had been somewhat eclipsed and forgotten for the last fifty years. I must state, however, that in their efforts to resuscitate Molière, our young men are deluded on certain points. They are mistaken especially on an essential point, if they believe seriously that the world retrogrades; they err greatly if they do not realize that the dead past is dead forever. There is no doubt that, thanks to Beaumarchais, the comedy in France has been greatly improved in a certain sense, and the future, no more than the present, will forsake that which has been acquired with such infinite pains and after such a long while. On the other hand, if these young men believe that the only true and interesting comedy is that which really helps us in our knowledge of humanity, if they hold that the genuine comedy is the one which deals with what I should call our permanent vices, defects, and deformities, and that there lies the important thing in a play, and not the plot nor the picture of accidental and ephemeral happenings, which must be kept in the background, then they are right and will succeed.—*From a Lecture at Harvard University, 1897.*

BRUNO, GIORDANO, an Italian philosopher; born at Nola, Naples, about 1548; burned as a heretic at Rome, February 17, 1600. At an early age he joined the Order of the Dominicans, but having expressed doubts in regard to transubstantiation and other dogmas, he was accused of impiety, and obliged to leave Italy. In 1577 he arrived in Geneva, where he excited the opposition of the clergy by his scepticism. He then travelled through Lyons, Toulouse, and Montpellier, lecturing on astronomy, and explaining the Copernican theory, which he had embraced. On his arrival in Paris he refused the chair of philosophy in the university, but lectured on the logical system of Raymond Lully. In 1583, under the protection of the French ambassador, Bruno went to England, where he lived for two years, and wrote several works: *Cena della Ceneri*, a dialogue devoted to the exposition of the Copernican system; *Spaccio della Bestia Trionfante*, an allegory giving the essence of the author's philosophy; *Della Causa Principio ed Uno*, and *Del Infinito Universo e Mondi*. His denunciation of the doctrines of Aristotle brought him again into disfavor, which drove him back to Paris in 1585. The next year he visited Marburg and Wittenberg, at this latter place becoming a Professor in the University, though he refused to unite with the Lutherans. Thence he went to Prague, Helmstadt, and Frankfort, where he published three metaphysical works. From Frankfort he returned to Italy, and settled in Padua; but at the end of two years accepted an invitation to Venice, where he was seized by agents of the Inquisi-

tion. In 1593 he was taken to Rome. After seven years of imprisonment he was burned at the stake.

THE PHILOSOPHY OF THE UNIVERSE.

These are the doubts, difficulties and motives, about the solution whereof I have said enough in the following dialogues to expose the intimate and radicated errors of the common philosophy, and to show the weight and worth of our own. Here you will meet with the reasons why we should not fear that any part of this Universe should fall or fly off, that the least particle should be lost in empty space, or be truly annihilated. Here you will perceive the reason of that vicissitude which may be observed in the constant change of all things, whereby it happens, that there is nothing so ill but may befall us or be prevented, nor anything so good but may be lost or obtained by us; since in this infinite field the parts and modes do perpetually vary, though the substance and the whole do eternally persevere the same.

From this contemplation (if we do but rightly consider), it will follow that we ought never to be dispirited by any strange accidents through excess of fear or pain, nor ever be elated by any prosperous event through excess of hope or pleasure; whence we have the way to true morality, and, following it, we would become the magnanimous despisers of what men of childish thoughts do fondly esteem, and the wise judges of the history of nature which is written in our minds, and the strict executioners of those divine laws which are engraven in the centre of our hearts. We would know that it is no harder thing to fly from hence up into heaven, than to fly from heaven back again to the earth, that ascending thither and ascending hither are all one; that we are no more circumferential to the other globes than they are to us, nor they more central to us than we are to them, and that none of them is more above the stars than we, as they are no less than we covered over or comprehended by the sky. Behold us therefore free from envying them! behold us delivered from the vain anxiety and foolish care of desiring

to enjoy that good afar off, which in as great a degree we may possess so near hand, and even at home! Behold us freed from the terror that they should fall upon us, any more than we should hope that we might fall upon them; since every one as well as all of these globes are sustained by infinite ether, in which this our animal freely runs, and keeps to his prescribed course, as the rest of the planets do to theirs. . . .

We fear not, therefore, that what is accumulated in this world, should, by the malice of some wandering spirit, or by the wrath of some evil genius, be shook and scattered, as it were, into smoke or dust, out of this cupola of the sky, and beyond the starry mantle of the firmament; nor that the nature of things can otherwise come to be annihilated in substance, than, as it seems to our eyes, that the air contained in the concavity of a bubble is become nothing when that bubble is burst; because we know that in the world one thing ever succeeds another, there being no utmost bottom, whence, as by the hand of some artificer, things are irreparably struck into nothing. There are no ends, limits, margins, or walls, that keep back or subtract any parcel of the infinite abundance of things. Thence it is that the earth and sea are ever equally fertile, and thence the perpetual brightness of the sun, eternal fuel circulating to those devouring fires, and a supply of waters being eternally furnished to the evaporated seas, from the infinite and ever renewing magazine of matter: so that Democritus and Epicurus, who asserted the infinity of things with their perpetual variableness and restoration were so far more in the right than he who endeavored to account for the eternally same appearance of the Universe, by making homogeneous particles of matter ever and numerically to succeed one another.

Thus the excellency of God is magnified, and the grandeur of his Empire made manifest; he is not glorified in one, but in numberless suns, not in one earth nor in one world, but in ten hundred thousand, of infinite globes: so that this faculty of the intellect is not vain or arbitrary, that ever will or can add space to space, quantity to quantity, unity to unity, member to member. By this

science we are loosened from the chains of a most narrow dungeon, and set at liberty to rove in a most august empire; we are removed from conceited boundaries and poverty, to the innumerable riches of an infinite space, of so worthy a field, and of such beautiful worlds: this science does not, in a word, make a horizontal circle feigned by the eye on earth, and imagined by the fancy in the spacious sky.—*The Infinity of the Universe; translation of* TOLAND.

BRUYÈRE, JEAN DE LA, a French moralist and satirist; born at Dourdan, Normandy, in August, 1646; died at Versailles, May 10, 1696. He was educated at the Oratorians and the University of Orleans, and became an advocate; but in 1673 abandoned the law, and bought a post in the revenue department of Caen. He made the acquaintance of Bossuet, who introduced him at Paris, where, in 1684, he became tutor to the young Duke of Bourbon, grandson of the Prince de Condé. After the marriage of the Duke, La Bruyère remained in the Prince's household, where he had excellent opportunities of becoming acquainted with character. He translated into French the *Characters* of Theophrastus, for which he wrote a prefatory discourse, and to which he added his own *Characters or Morals of the Age*, observations on the society amid which he lived. The publication of this work, in 1688, brought him into much prominence, and in 1693 he was elected a member of the Academy. His *Characters* ran through eight editions. It was as a satirist that he was chiefly admired or disliked by his contemporaries, while recent generations regard him more as a moralist, and he no doubt excelled more

in the characters or portraits of men and in the earnestness with which he drew serious lessons from what he saw and heard than in the style with which he expressed himself. Three years after his death some *Discourses on Quietism* were published as his; but their authenticity is at least doubtful.

ON CONVERSATION.

The true spirit of conversation consists more in bringing out the cleverness of others than in showing a great deal of it yourself; he who goes away pleased with himself and his own wit is also greatly pleased with you. Most men rather please than admire you; they seek less to be instructed, and even to be amused, than to be praised and applauded; the most delicate of pleasures is to please another person. Too much imagination is to be avoided in our conversation and in our writings, as it often gives rise to idle and puerile ideas, neither tending to perfect our taste nor to improve our conduct. Our thoughts should originate from sound sense and reasoning, and always be the result of our judgment.

It is a sad thing when men have neither enough intelligence to speak well, nor enough sense to hold their tongues; this is the root of all impertinence. To say simply that a certain thing is good or bad, and to state the reasons for its being so, requires some common sense and power of expression, which is not so easily found. A much shorter way is to give one's opinion peremptorily, which is a convincing proof a man is right in his statement, namely that the thing is execrable or wonderful.

He who continually affirms he is a man of honor and honest as well, that he wrongs no man, but wishes the harm he has done to others to fall on himself, and raps out an oath to be believed, does not even know how to imitate an honest man. An honest man, with all his modesty, cannot prevent people saying of him what a dishonest man says of himself.

To speak and to offend is with some people but one and the same thing; they are biting and bitter; their words

are steeped in gall and wormwood; sneers as well as insolent and insulting words flow from their lips. It had been well for them had they been born mute or stupid; the little vivacity and intelligence they have prejudices them more than dulness does others; they are not always satisfied with giving sharp answers, they often attack arrogantly those who are present, and damage the reputation of those who are absent; they butt all round like rams—for rams of course, must use their horns. We therefore do not expect, by our sketch of them, to change such coarse, restless, and stubborn individuals. The best thing a man can do is to take to his heels as soon as he perceives them, without even turning round to look behind him.

Profound ignorance makes a man dogmatical; he who knows nothing thinks he can teach others what he just now has learned himself: whilst he who knows a great deal can scarcely imagine any one should be unacquainted with what he says, and, therefore, speaks with more indifference.

Hardly any other men but born gentlemen, or men of culture, are capable of keeping a secret. All confidence placed in another is dangerous if it is not perfect, for on almost all occasions we ought to tell everything or to conceal everything. We have already told too much of our secret, if one single circumstance is to be kept back.—*Characters.*

BRYAN, MARY EDWARDS, an American poet and novelist; born in Jefferson County, Fla., in 1844. She began writing at an early age, and was a regular contributor to the *Southern Field and Fireside* and other journals published prior to the Civil War. Her books include *Manch* (1879); *Wild Work* (1881); *The Bayou Bride* (1884); *Kildee*

(1886); *Uncle Ned's White Child* (1887); *Ruth, an Outcast* (1888); *His Legal Wife* (1889); *My Own Sin* (1890); and *His Wife's Friend* (1891).

KEYRIE, THE SOULLESS.

Come to me, Keyrie; the storm is over—
Storm of passion and wild unrest,—
Flood tide of feeling or strong endeavor
Never shall beat again in my breast,
Come to me, being, witching and eerie,—
Sprite that bears not the burden of soul, —
Rest me, delight me, shame me, Keyrie,
Mock at the Spectres of Thought and Dole.

Never does fear of the pale Hereafter,
Or dream of the past in your breast upstart,
Shiver, with your keen, silvery laughter,
Memories that crystallize round my heart,
Never for you in Life's dim by-way
Has loomed the wan-eyed ghost, Regret,
Never, upon its scorching highway,
Has Care, the hollow-cheeked crone, been met.

Never has crouched in its musky forest
Love, the beautiful, cruel beast,
Never, when spirit-need was sorest,
Has a Creed spread for you a Barmecide feast,
Deep-minded thought, or love of the ages,
Never has troubled that brown-curled head,
Little you reck of the Science of sages,
Books are to you, dry bones of the dead.

Your eyes have counted the gold-brown splashes
On the eggs the night-hawk drops on the leaves.
You know the twist of the love-vines meshes,
And the dew-strung pattern the spider weaves,
You can whistle the bobolink's lilted measure
And hear the mutter of underground streams.
You know where the hid pool dimples for pleasure;
What the heron thinks and the bittern screams.

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The rhythm of the rain on the young leaves plashing;
The dreams of the lulled birds dozing beneath;
The storm-clouds coil and the thunder's crashing;
The rainbow bending its glittering wreath;
These you know; but the out-gushing
Of tears from the smitten human soul,
The dull unrest and the pain slow-crushing,
The yearning after an unseen goal;

These are spared you, sweet. A soul was forgotten
When they shaped you, beautiful butterfly thing;
Oh! in this wrinkled world dry-rotten,
You are to me, like a desert spring,
How came you into this gray world, Keyrie?
Life is too old for a thing like you —
To bloom on its stalk, grown dry and dreary,
You are a spark of its earlier dew!

A gleam of the glad Greek life, my Pagan,
When the woods were alive with blithe half-gods,
With nymph and satyr, dryad and dragon
And gay with the music of Pan's green rods,
Born of that half-god, quaint and merry
And some shy nymph caught in a swift surprise.
I have dreamed you, creature witching and eerie;
Keyrie with wide, wild wonderful eyes.

Come let your silvery, soulless laughter,
Startle my ghosts and make them flee;
Laugh, till you shake each green-arched rafter
Of our quivering temple — the poplar tree —
Come to me, Keyrie, for life is dreary,
Thought is care and Love is unrest,
The soul is a burden, sorrowful, weary,
Be glad that it never was born in your breast.

— *Literary Life.*

BRYAN, WILLIAM JENNINGS, an American statesman and editor; born at Salem, Ill., March 19, 1860. He was graduated from Illinois College, Jacksonville, in 1881, and from the Union College of Law, Chicago, in 1883. From 1884 to 1887 he practiced law in Jacksonville and then removed to Lincoln, Neb. He was elected to Congress in 1890 and re-elected in 1892. From 1894 to 1896 he was editor of the Omaha *World-Herald*. In the latter year he was nominated for President of the United States by the Democratic National Convention at Chicago. He was subsequently nominated by the People's Party and the Free Silver Republicans. The party platform demanded a free and unlimited coinage of silver, and this question became the dominant issue in the ensuing campaign, which resulted in the defeat of Bryan and the election of McKinley. During the Spanish-American war, Mr. Bryan was made Colonel of a Nebraska regiment of volunteers. In 1900 he was again a presidential candidate, being supported by the Democrats, Populists, and Free Silver Republicans. He was again defeated by McKinley. In 1901 he founded a weekly newspaper, *The Commoner*, at Lincoln, Neb.

In 1896 Mr. Bryan published *The First Battle: a Story of the Campaign of 1896*, which contains many of his speeches. He has also written for the magazines and periodicals. He has a strong, vigorous style, fine descriptive powers and a remarkable vocabulary. In 1903 he delivered an address before the Holland Society, in New York City, on *Peace*, a highly dramatic defence of American labor.

PEACE ON EARTH.

I found in Russia a peasant philosopher who preached the gospel of love. He lives in a land that has nearly a million soldiers. They don't allow his doctrines to be published in that country, and any one entering the country is not allowed to bring his doctrines. Yet while they punish those who circulate his pamphlets, they dare not lay their hands upon the man himself. It is the power of thought, of a righteous idea.

If you ask me if there is any principle that shall bring peace in this country, I answer it is "Love thy neighbor as thyself." You can't bring peace by attacking the labor organizations. See what they have done. Don't merely attack them. Look at the results they have wrought.

They helped us to get the Australian ballot law, that safeguard for the sacred heritage of every citizen which enables every workingman to cast his vote as his conscience dictates and not as his employers direct.

The workingman is entitled to a man's chance, to the right to develop his mind and the spiritual side of his being. If you drive him from his bed in the morning to his bench and from his bench in the evening to his bed he has no chance.

These men are American citizens, and a man who is fit to die for his country ought to be permitted to live for it. These are the people who produce the wealth of the country. These are the people who make this country great. These are the people who do the toil for the nation.

Why not give them something. Why not permit them to live. Go into the factories and look at the feeble, under-fed children working there. We guard our children, and care for them and see that they are educated and cared for. These children are made in the image of our children and have rights the same as they.

I came here to-night to speak of peace, "International Peace." I appeal to you, descendants of a heroic people, to meet these questions with the heroism your Dutch

ancestry has shown. There is something that is greater than dying for one's country, and that is dying not for one's own right, but rather than trespass upon the rights of another.—*From an Address delivered in New York 1903.*

BRYANT, JACOB, an English philologist and antiquary; born at Plymouth in 1715; died at Cypenham, near Windsor, November 14, 1804. He was educated at Eton and at King's College, Cambridge; became tutor to the sons of the Duke of Marlborough, and afterwards private secretary to the Duke, whom he accompanied during his campaigns. The Duke procured for Bryant a pension from Government, and made him a custodian of his valuable library at Blenheim. Bryant's works are very numerous, and cover a wide range of topics. Of his Theological works, the most important is *A New System of Ancient Mythology* (1774), in which he attempted to prove the truth of the Scriptures by tracing the earliest history of mankind, as related in the Bible, through the traditional narratives of all nations. He argued that—as all languages must be offshoots of the one spoken by the progenitors of the human race—comparative philology would lead to the establishing the truth of the Scriptural history. In his *Dissertation on the Wind Euroclydon* he argued with much plausibility that the island upon which St. Paul was shipwrecked was not Malta, but Melita (now called Meleda), an islet in the Adriatic Sea. In 1796 he published a *Dissertation Concerning the War of Troy*, as described by Homer, in which he maintained that no such city as Ilium ever existed, and that the

supposed expedition of the Greeks was a mere poetical myth. He also wrote a large volume of *Observations on the Poems of Thomas Rowley*, in which he endeavored to show that these poems were genuine, and not forgeries by Thomas Chatterton.

CHATTERTON AND ROWLEY.

I lay it down for a fixed principle, that if a person transmits to me a learned and excellent composition, and does not understand the context, he cannot be the author. I lay it down for a certainty, if a person in any such composition has in transcribing varied any of the terms through ignorance, and the true reading appears from the context, that he cannot have been the author. If—as the ancient Vicar is said to have done, in respect to a portion of the Gospel—he, for *sumpsimus* reads uniformly *mumpsimus*, he never composed the treatise, in which he is so grossly mistaken. If a person in his notes upon a poem mistakes *Liber*, “Bacchus,” for *liber*, “a book;” and when he meets with *liber*, “a book,” he interprets it, *liber*, “free,” he certainly did not compose the poem where these terms occur. He had not parts nor learning to effect it. In short, every writer must know his own meaning; and if any person by his glossary, or any other explanation, shews that he could not arrive at such meaning, he affords convincing proof that the original was by another hand. This ignorance will be found in Chatterton; and many mistakes in consequence of it be seen; of which mistakes and ignorance I will lay before the reader many examples. When these have been ascertained, let the reader judge whether this unexperienced and unlettered boy could have been the author of the poems in question.—*Observations on the Poems of Thomas Rowley*.

UPON HOMER AND THE TROJAN WAR.

All the ancient writers who have treated of Homer speak of him as the most excellent of poets; and who-

ever at this day is blest with a true taste, and acquainted with his writings, must allow him the same pre-eminence. Other poets shine with a borrowed light; he only with native and intrinsic lustre. His poem is founded upon the history of a long and interesting war, which is supposed to have been carried on by the Powers of Greece for several years. Towards the expiration of this period they took the city of Troy, and regained the prize for which they had been so long contending.

In the description of the siege, and the great events with which it was attended, the poet is very particular and precise. The situation of the city is pointed out, as well as the camp of the Grecians; the Scæan gate likewise, and the beech-tree near it; and the wild-fig tree, the beautiful hill Callicolone, the tomb of Ilus, and Bateeia, together with the course and fords of the river, are distinctly marked: so that the very landscape presents itself to the eye of the reader. Hence the whole seems to be attended with the greatest appearance of truth. The poet also, in many parts of this work, introduces incidentally several past events as well known. He alludes to the arrival of the Ethiopians, and the death of Memnon; also to the death of Antilochus by that hero. He speaks also of Pyrrhus as succeeding to his father Achilles, and displaying his hereditary valor. Lastly, he makes mention of the chieftains who were enclosed in the machine by which Troy was taken. All these casual references seem to have been portions of a traditionary history well known in the time of Homer. And as they are introduced almost undesignedly, they are generally attended with a great semblance of truth; for such incidental and partial intimations are seldom to be found in romance and fable.

But notwithstanding all these favorable appearances, the account of the Trojan War, as delivered to us by Homer and other Grecian writers, is attended with so many instances of inconsistency, and so many contradictions, that it is an insult to reason to afford it any credit. If I may deliver my sentiments without disguise I do not believe that Helena of Sparta was ever carried away by

Paris: and, consequently, that no such armament ever took place as we find described by the poet; and that Troy in Phrygia was never besieged; indeed I am confident that it never existed.

These notions may create to me some ill will; for though the alternative may be quite innocent, and it matters little which side a person takes, yet I go contrary to the popular opinion, which has had the uniform sanction of many ages. This is by no means pleasing to those who think themselves better informed, and have espoused from the days of their childhood the contrary notion. I venture, however, to assert again that there is no truth in the history of the Trojan War: or, if there were any original foundation for such an history, it was borrowed from another quarter, and adapted to the nation where it is now found, but to which it did not originally belong. I adhere firmly to Varro's assertion that the Greeks had no certain intelligence before the Olympiads. Now the War of Troy is placed some centuries before that era. Justin Martyr, therefore, in treating of the vain pretensions of the Greeks, tells them: "Beside, you ought to be well apprised that the Grecians have no history upon which they can depend, anterior to the Olympiads. They have no written evidence of any antiquity relating either to themselves or other nations."—*Dissertation Concerning the War of Troy*.

Jacob Bryant's stupendous *Analysis of Ancient Mythology* occupies nearly 2,000 folio pages. We give this single extract, mainly because it is one of the essential points which can be presented within a moderate compass:

THE MYTH OF HERCULES.

Hercules was a title given to the chief Deity of the Gentiles, who have been multiplied into almost as many personages as there were countries where he was worshipped. What has been attributed to this god singly was a work of Herculeans—a people who went under this

title among the many which they assumed—and who were the same as the Osirians, Persians, and Cuthites. They likewise founded Corunna in Cantabria, and Alesia in Gaul, of which there are traditions to this day. Some of them settled near Arelate, others among the Alps; also at Cuma and Heraclea in Campania. They were also to be found at Tyre and in Egypt, and even in the remotest parts of India. In short, wherever there were Herculeans, an Hercules has been supposed. Hence his character has been variously represented. One while he appears little better than a sturdy vagrant; at other times he is mentioned as a great benefactor; also as the patron of science, the god of eloquence, with the Muses in his train. On this account he had the title of *Musagetes*; and the Roman general Fulvius dedicated a temple which he had erected in his honor, and inscribed it, *Herculi Musarum*. There are gems upon which he is represented as presiding among the Deities of Science.

He is said to have been swallowed by a *Cetus*, or large fish, from which he was after some time delivered. This history will hereafter be easily deciphered. He was the chief deity of the Gentile world—the same as Hermes, Osiris, and Dionysus; and his rites were introduced into various parts by the Cuthites. In the detail of his peregrinations is contained, in great measure, an history of that people and of their settlements. Each of these the Greeks have described as a warlike expedition; and have taken the glory of it to themselves. He is said to have had many sons. One of these was Archemagoras, by which is meant the father, or chief, of the Magi. There are many others enumerated; the principal of whom are said to have been: Sardus, or Sardon; Cynus, Gelonus, Olynthus, Scythus, Galathus, Lydus, Iberus, Celtus, Poimen. As these are all manifestly the names of nations, we may perceive, by the purport of this history, that the Sardinians, Corsicans, Iberians, Celtæ, Galatæ, Scythæ, etc., together with those styled Shepherds, were Herculeans: all descended from that Hercules who was the father of Archemagoras, the chief of the Magi.—*Ancient Mythology, Vol. II.*

Bryant, in conclusion, touches briefly upon the supposition that many truths embodied in the *Zendavesta* and other sacred books of the East have been derived from the Nestorians. He decides, for various reasons, that this cannot have been the case, and thus concludes:

ORIGIN OF CERTAIN TRUE BELIEFS AMONG PAGANS.

It is scarcely possible that a people thus fortified with prejudices, and blinded with notions of their own superior sanctity, should suffer any Christian traditions to be ingrafted upon their ancient theology. It has been shown that they have accounts of the origin of the world, the fall of man, and all the evil consequences which ensued. If this primary knowledge had been introduced by Christians, we should certainly see subjoined some remains of their religion and doctrines. But neither of Christianity, nor of its Founder, is there any trace to be perceived. We may therefore be assured that whatever truths may be found in the writings of this people, they were derived from an higher source, and by a different channel.

Upon the whole, I think, it is manifest that there are noble sources still remaining, if we will but apply ourselves to diligent inquiry. As we have both in India and China persons of science and curiosity, it would be highly acceptable to the learned world if they would pay a little more attention to the antiquities of the countries where they reside. And this is addressed to people not only in those regions, but in any part of the globe where it is possible to gain access. There are in every climate some shattered fragments of original history, some traces of a primitive and universal language. And these may be observed in the names of Deities, terms of worship, and titles of honor, which prevail among nations widely separated, who for ages have had no connection. The like may be found in the names of pagodas and temples, and of sundry other objects which will present themselves to the traveller. Even America would contribute to this purpose. The more rude the monuments, the more an-

cient they may possibly prove, and afford a greater light upon inquiry.—*Ancient Mythology, Vol. III.*

BRYANT, JOHN HOWARD, an American poet, brother of William Cullen Bryant; born at Cummington, Mass., July 22, 1807; died at Princeton, Ill., January 14, 1902. Having studied engineering, he removed to Princeton, Ill., where he became an agriculturist, and held several offices of trust and honor. He wrote from time to time poems which appeared in periodicals, and were collected into a volume in 1857. Some of these poems deserve to rank with those of his elder brother.

AUTUMN: A SONNET.

'Tis Autumn, and my steps have led me far
To a wild hill that overlooks the land
Wide-spread and beautiful. A single star
Sparkles new-set in heaven; o'er its bright sand
The streamlet slides with mellow tones away;
The west is crimson with retiring day;
And the north gleams with its own native light.
Below in autumn green the meadows lie,
And through green banks the river wanders by;
And the wide woods with autumn hues are bright.
Bright — but of fading brightness! Soon is past
That dream-like glory of the painted wood;
And pitiless decay o'ertakes as fast
The pride of men, the beauteous, great, and good.

THE INDIAN SUMMER.

That soft autumnal time
Is come, which sheds upon the naked scene
Charms only known in this our northern clime,
Bright seasons far between.

The woodland foliage now
Is gathered by the wild November blast;
E'en the thick leaves upon the poplar bough
Are fallen to the last.

The mighty vines, that round
The forest trunks their slender branches bind
Their crimson foliage shaken to the ground,
Swing naked in the wind.

Some living green remains
By the clear brook that shines along the lawn;
But the sear grass stands white along the plains,
And the bright flowers are gone.

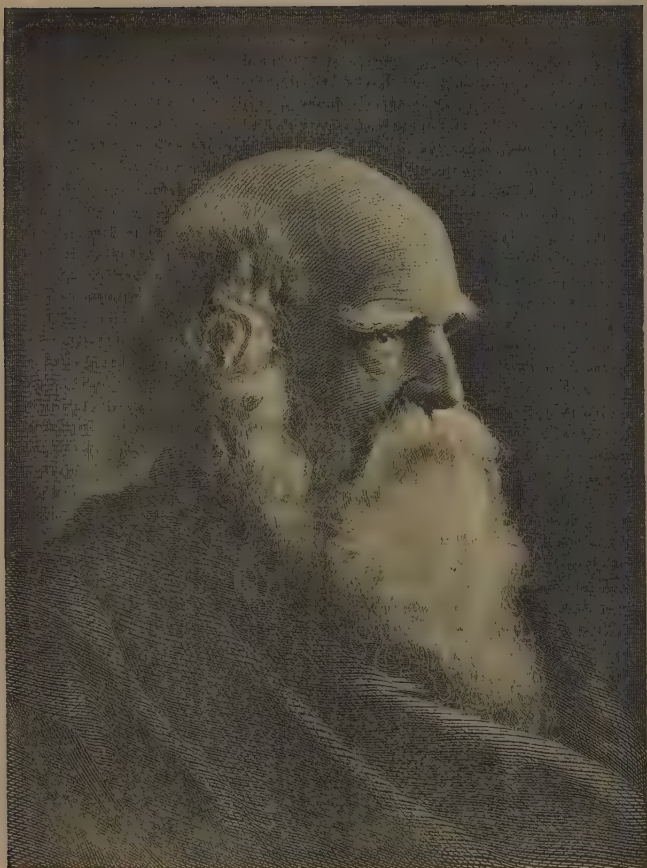
But these, these, are thy charms:
Mild airs and tempered light upon the lea;
and the year holds no time within its arms
That doth resemble thee.

The sunny noon is thine —
Soft, golden, noiseless as the dead of night;
And hues that in the flushed horizon shine
At eve and early light.

The year's last, loveliest smile —
Thou comest to fill with hope the human heart
And strengthen it to bear the storms awhile
Till Winter days depart.

O'er the wide plains that lie
A desolate scene, the fires of Autumn spread,
And nightly on the dark walls of the sky
A ruddy brightness shed.

Far in a sheltered nook
I've met, in these calm days, a smiling flower,
A lonely aster, trembling by a brook
At quiet noontide's hour.



And something told my mind
That, should old age to childhood bring me back,
Some sunny days and flowers I still might find
Along life's weary track.

BRYANT, WILLIAM CULLEN, an American poet and journalist; born at Cummington, Mass., November 3, 1794; died at New York, June 12, 1878. His father was an eminent physician and surgeon. Bryant was a precocious child, slight in body, and of a very nervous temperament. Before he was four years old he was sent to the district school, from which he brought few recollections besides that of waking one afternoon in the lap of the school-mistress.

In his *Autobiography* he gives a vivid picture of a country-boy's life in those days. Education at the school attended by the Bryant children was strictly elementary, except the *Westminster Catechism*, in which the poet says he made little progress, owing to his inability to comprehend the terms. In his ninth year he began to make verses. His father ridiculed some of them, and endeavored to teach him to write only when he had something to say, a lesson by which he profited in after life. His maternal grandfather gave him portions of the Bible to paraphrase, among which was the first chapter of the Book of Job. He showed everything he wrote to his father, who encouraged all his efforts. The winter evenings were spent by him and his brothers in reading and study. Pope's translation of the *Iliad* so much de-

lighted them that they made for themselves wooden spears, swords, and shields, turned old hats into helmets, which they ornamented with plumes of tow, and in their father's barn fought again the battles of Greeks and Trojans. Bryant speaks of the religious influences surrounding his childhood, the prayers and hymns learned at his mother's knee, his own unquestioning faith, and his oft-repeated prayer that he might sometime "write verses that should endure."

From early childhood he took an active interest in public affairs. When, in 1807, the Embargo Act was passed, the boy, catching the spirit of the times, wrote some satirical verses objurgating Jefferson. His father encouraged him to write more of the same sort. He obeyed, and produced a poem which was published in 1808, with the following title: *The Embargo, or Sketches of the Times. A Satire. By a Youth of Thirteen.* The poem attracted some attention, and was favorably noticed in the *Monthly Anthology*. A few months later a second edition was published. The volume contained some additional poems, the longest of which was *The Spanish Revolution*.

After a few months of preparatory study Bryant entered the Sophomore Class of Williams College. He desired a wider course of study than this college then afforded, and having, after two terms spent there, obtained an honorable dismissal, he applied himself to study at home, intending to enter Yale. His father's restricted means prevented his doing this, and his college days came to an end. In 1813 he began the study of law with Judge Samuel Howe of Worthington. In a letter to a friend, he rejoices over his release from farm-work, and the freedom he has gained to

"court the Muses." This freedom he was not long permitted to enjoy. Judge Howe supplied him abundantly with books of law, and one day on finding the young student absorbed in Wordsworth's poems, warned him that such reading would spoil his style. Before this time — either in his eighteenth or his nineteenth year — he had written *Thanatopsis*; beginning with the words:

"Yet a few days, and thee
The all-beholding sun shall see no more,"

and ending with:

"Shall come
And make their bed with thee."

Contrary to his usual custom, he had not shown this poem to his father, but had left it in a desk at home. One day in 1817, when Dr. Bryant was turning over the contents of the desk, he found the manuscript of this and of another poem then entitled, *A Fragment*, and now, *Inscription for the Entrance to a Wood*. There were also four stanzas, evidently suggested, like *Thanatopsis*, by the thought of death. Without his son's knowledge, Dr. Bryant took these poems to the *North American Review*, in which they were published in September, 1817.

Having completed his legal studies, Bryant, in 1815, was admitted to the bar. He opened an office in Plainfield, a small village about seven miles from Cummington. He walked there one afternoon in December, feeling somewhat depressed as he climbed the hills in the fast-coming dusk. The west was still crimson after the going down of the sun, and as the young

poet stood looking at it, he saw a solitary bird flying along the glowing horizon. He watched it until it disappeared, and the lesson of faith it taught him was soon expressed in the poem *To a Waterfowl*.

TO A WATERFOWL.

Whither, mid'st falling dew,
While glow the heavens with the last steps of day,
Far through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly seen against the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean side?

There is a Power whose care
Teaches thy way along that pathless coast —
The desert and illimitable air —
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end;
Soon shalt thou find a summer home, and rest,
And scream among thy fellows; reeds shall bend
Soon, o'er thy sheltered nest.

Thou 'rt gone, the abyss of heaven
Hath swallowed up thy form; yet on my heart
Deeply hath sunk the lesson thou hast given
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

After spending eight months in Plainfield, Bryant entered into partnership with a young lawyer in Great Barrington, where he set to work at his profession. He seems to have striven at first to abandon poetry, even as a pastime, lest it should interfere with his legal duties. The discovery of the manuscript of *Thanatopsis* by his father, and its favorable reception by the editors of the *North American Review*, opened to Bryant the path of literature. He contributed to the *Review* his first articles in prose, *An Essay on American Poetry* and an essay on the use of *Trysyllabic Feet in Iambic Verse*.

In 1820 Dr. Bryant died. His son mourned him for many years, and refers to him in the poems *Hymn to Death* and *The Past*. In 1821 Richard H. Dana projected a periodical, to be called *The Idle Man*, to which he requested Bryant to contribute. The poet in reply sent *The Yellow Violet*, and afterward contributed several other poems. In June of the same year he married Miss Fanny Fairchild, to whom he inscribed the charming verses, *Oh, Fairest of the Rural Maids*, and long afterward the noble poem, *The Future Life*.

A few months after his marriage he was surprised by a request that he should deliver the poetical address at the next Commencement of Harvard College. In response to this request, he delivered his poem, *The Ages*, a rapid summary of the history of mankind from the earliest periods. The following — the concluding

stanza of the thirty-five — breathes that spirit of patriotism which ever animated Bryant's soul:

But thou, my country, thou shalt never fall,
Save with thy children — thy maternal care,
Thy lavish love, thy blessings showered on all —
These are thy fetters — seas and stormy air
Are the wide barriers of thy borders, where,
Among thy gallant sons who guard thee well,
Thou laugh'st at enemies: who shall then declare
The date of thy deep founded strength, or tell
How happy, in thy lap, the sons of men shall dwell?

Bryant's friends persuaded him to publish his poems, and they soon appeared in a small volume containing *The Ages*; *To a Waterfowl*; *The Fragment from Simonides*; *The Inscription for the Entrance to a Wood*; *The Yellow Violet*; *The Song*; *Green River*; and *Thanatopsis*.

During the years of his residence in Great Barrington, Bryant's reputation as a lawyer grew, and his practice increased. But he longed for more congenial employment, and the establishment in Boston of the *United States Literary Gazette* opened a new field for him. To it he contributed some of his most beautiful poems, among them: *March, After a Tempest*; *Autumn Woods*; *Hymn to the North Star*; and *The Forest Hymn*.

In 1825 he went to New York, to become the co-editor of the *New York Review and Athenæum Magazine*, a monthly publication, which was discontinued in the following year. He then became assistant editor of the *Evening Post*, under William Coleman. On Coleman's death, in 1829, Bryant became chief editor of that paper, a position which he held for half a cen-

tury, until his death. During the first years of his connection with the *Evening Post* Bryant found time for other literary work. Associated with Verplanck and Sands, he edited *The Talisman* for two or three years, and wrote several stories for a miscellany, *Tales of the Glauber Spa*.

Bryant's career as a journalist covered many eventful years in our history; and his editorials, if collected, would fill many volumes. From time to time he travelled abroad or in various parts of the United States, writing accounts of his journeyings, which were afterward published under the titles: *Letters of a Traveller*; *Letters from the East*, etc. All these are quite cleverly written, but would not of themselves have given him any permanent place in literature. Quite episodical in his literary career are his translations into blank verse of the *Iliad* and the *Odyssey* of Homer, published in 1869 and 1871. They had occupied his intervals of leisure for several years; and the best and the worst which can be said of them is that they are "respectable." About 1873 a New York publisher projected a *Popular History of the United States*, to be edited, and presumably in part written, by Bryant. Two volumes of this work were issued before the death of Bryant; but he never wrote a score of pages of the work, which was, after his death, completed by other hands.

On May 29, 1878, Bryant, then fourscore and four years old, delivered an address at the unveiling of the bust of Mazzini, in Central Park, New York. The day was hot, and the poet stood, with uncovered head, exposed to the sun. At the close of the ceremonies he walked slowly to the house, not far distant, of an acquaintance J. G. Wilson, who accompanied him.

On the doorstep Bryant fell suddenly backward, striking his head. When lifted up he was unconscious; but he recovered sufficiently to ask to be taken home. Here he soon again became unconscious. He lingered until June 12th, when he died.

The general features of Bryant's poetry are thus characterized by Edward Everett:

"Poetry at its best is easily intelligible, touching the finest chords of taste and feeling, but never striving at effect. This is the highest merit in every department of literature, and in poetry it is well called inspiration. Surprise, conceit, strange combinations of imagery and expression, may be successfully managed, but it is merit of an inferior kind. The beautiful, pathetic, and sublime are always simple and natural, and marked by a certain serene unconsciousness of effort. This is the character of Bryant's poetry."

The editions of Bryant's poems are very numerous. The most thorough and complete is that prepared after the poet's death by his son-in-law, Parke Godwin, with a *Memoir of Bryant*. The extracts here presented are designed to give a general view of the characteristics of his poetry:

HYMN OF THE CITY.

Not in the solitude
Alone may man commune with Heaven, or see
Only in savage wood
And sunny vale the present Deity;
Or only hear his voice
Where the winds whisper and the waves rejoice.

Even here do I behold
Thy steps, Almighty!—here amidst the crowd
Through the great city rolled.

With everlasting murmur, deep and loud —
Choking the ways that wind
'Mongst the proud piles, the work of human kind.

Thy golden sunshine comes
From the round heaven, and on their dwelling lies
And lights their inner homes:
For them thou fill'st with air the unbounded skies
And givest them the stores
Of ocean, and the harvest of its shores.

Thy spirit is around,
Quickening the restless mass that sweeps along,
And this eternal sound —
Voices and footfalls of the numberless throng —
Like the resounding sea,
Or like the rainy tempest, speaks of thee.

And when the hours of rest
Come, like a calm upon the mid-sea brine,
Hushing its billowy breast —
The quiet of that moment, too, is thine;
It breathes of him who keeps
The vast and helpless city while it sleeps.

THE DEATH OF THE FLOWERS.

The melancholy days are come, the saddest of the year,
Of wailing winds, and naked woods, and meadows brown
and sear.

Heaped in the hollows of the groves, the withered leaves
lie dead;

They rustle to the eddying gust, and to the rabbit's tread.
The robin and the wren are flown, and from their shrubs
the jay,

And from the wood-too calls the crow through all the
gloomy day.

Where are the flowers, the fair young flowers, that lately
sprang and stood
In brighter light and softer airs — a beauteous sisterhood?

Alas! they are all in their graves: the gentle race of
 flowers
 Are lying in their beds, with the fair and good of ours.
 The rain is falling where they lie; but the cold November
 rain
 Calls not from out the gloomy earth the lovely ones again.

The wind-flower and the violet, they perished long ago;
 And the brier-rose and the orchids died amid the summer
 glow:
 But on the hill the golden-rod, and the aster in the wood,
 And the yellow sun-flower by the brook in autumn beauty
 stood,
 Till fell the frost from the clear, cold heaven, as falls the
 plague on men,
 And the brightness of their smile was gone from upland,
 glade, and glen.

And now, when comes the calm, mild day — as still such
 days will come —
 To call the squirrel and the bee from out their winter
 home,
 When the sound of dropping nuts is heard, though all the
 trees are still,
 And twinkle in the smoky light the waters of the rill,
 The south wind searches for the flowers whose fragrance
 late he bore,
 And sighs to find them in the wood and by the stream no
 more.

And then I think of one who in her youthful beauty died,
 The fair, meek blossom that grew up and faded by my
 side:—
 In the cold, moist earth we laid her, when the forest cast
 the leaf;
 And we wept that one so lovely should have a life so
 brief.—
 Yet not unmeet it was that one, like that young friend
 of ours
 So gentle and so beautiful—should perish with the
 flowers

THE DEATH OF SCHILLER.

'Tis said, when Schiller's death drew nigh
The wish possessed his mighty mind
To wander forth wherever lie
The homes and haunts of humankind.

Then strayed the poet, in his dreams,
By Rome and Egypt's ancient graves;
Went up the New World's forest streams;
Stood in the Hindoo's temple-caves.

Walked with the Pawnee, fierce and stark;
The bearded Tartar, 'midst his herds;
The peering Chinese and the dark,
False Malay, uttering gentle words.

How could he rest? Even then he trod
The threshold of the world unknown:
Already, from the seat of God,
A ray upon his garments shone:—

Shone, and awoke that strong desire
For love and knowledge reached not here,
Till death set free his soul of fire,
To plunge into its fitting sphere.

Then who shall tell how deep, how bright,
The abyss of glory opened round?
How thought and feeling flowed, like light,
Through ranks of being without bound?

OCTOBER.

Ay, thou art welcome, heaven's delicious breath
When woods begin to wear the crimson leaf,
And suns grow meek, and the meek suns grow brief
And the year smiles as it draws near its death.
Wind of the sunny south! oh, still delay
In the gay woods and in the golden air,

Like to a good old age released from care,
Journeying, in long serenity away.
In such a bright, late quiet, would that I
Might wear out life like thee, 'mid bowers and brooks,
And, dearer yet, the sunshine of kind looks,
And music of kind voices ever nigh;
And when my last sand twinkled in the glass,
Pass silently from men, as thou dost pass.

WAITING BY THE GATE.

Beside a massive gateway built up in years gone by,
Upon whose top the clouds in eternal shadow lie,
While streams the evening sunshine on quiet wood and
lea,
I stand and calmly wait till the hinges turn for me.

The tree-tops faintly rustle beneath the breeze's flight,
A soft and soothing sound, yet it whispers of the night:
I hear the wood-thrush piping one mellow descant more,
And scent the flowers that blow when the heat of day is
o'er.

Behold the portals open, and o'er the threshold now,
There steps a weary one with a pale and furrowed brow;
His count of years is full, his allotted task is wrought;
He passes to his rest from a place that needs him not.

In sadness then I ponder how quickly fleets the hour
Of human strength and action, man's courage and his
power.
I muse while still the wood-thrush sings down the golden
day,
And as I look and listen the sadness wears away.

Again the hinges turn, and a youth, departing, throws
A look of longing backward, and sorrowfully goes;
A blooming maid, unbinding the roses from her hair,
Moves mournfully away from amidst the young and fair.

Oh glory of our race that so suddenly decays!
Oh crimson flush of morning that darkens as we gaze!
Oh breath of summer blossoms that on the restless air
Scatters a moment's sweetness, and flies we know not
where!

I grieve for life's bright promise, just shown and then
withdrawn;
But still the sun shines round me: the evening bird
sings on,
And I again am soothed, and, beside the ancient gate,
In this soft evening sunlight, I calmly stand and wait.

Once more the gates are opened; an infant group go out,
The sweet smile quenched forever, and stilled the sprightly
shout.

O frail, frail tree of Life, that upon the greensward strows
Its fair young buds unopened, with every wind that blows!

So come from every region, so enter side by side,
The strong and faint of spirit, the meek and men of pride.
Steps of earth's great and mighty, between those pillars
gray,
And prints of little feet, mark the dust along the way.

And some approach the threshold whose looks are blank
with fear,
And some whose temples brighten with joy in drawing
near,
As if they saw dear faces, and caught the gracious eye
Of Him, the Sinless Teacher, who came for us to die.

I mark the joy, the terror; yet these, within my heart,
Can neither wake the dread nor the longing to depart;
And, in the sunshine streaming on quiet wood and lea,
I stand and calmly wait till the hinges turn for me.

THE TIDES.

The moon is at her full, and, riding high,
Floods the calm fields with light.
The airs that hover in the summer sky
Are all asleep to-night.

There comes no voice from the great woodlands round
That murmured all the day;
Beneath the shadow of their boughs, the ground
Is not more still than they.

But ever heaves and moans the restless Deep;
His rising tides I hear,
Afar I see the glimmering billows leap;
I see them breaking near.

Each wave springs upward, climbing toward the fair,
Pure light that sits on high —
Springs eagerly, and faintly sinks, to where
The mother waters lie.

Upward again it swells; the moonbeams show
Again its glimmering crest;
Again it feels the fatal weight below,
And sinks, but not to rest.

Again and yet again; until the Deep
Recalls his brood of waves;
And, with a sullen moan, abashed, they creep
Back to his inner caves.

Brief respite! they shall rush from that recess
With noise and tumult soor,
And fling themselves, with unavailing stress,
Up toward the placid moon.

Oh, restless Sea, that in thy prison here,
Dost struggle and complain;
Through the slow centuries yearning to be near
To that fair orb in vain;

The glorious source of light and heat must warm
Thy billows from on high,
And change them to the cloudy trains that form
The curtains of the sky.

Then only may they leave the waste of brine
In which they welter here,
And rise above the hills of earth, and shine
In a serener sphere.

TO THE PAST.

Thou relenting Past!
Stern are the fetters round thy dark domain,
And fetters, sure and fast,
Hold all that enter thy unbreathing reign.

Far in thy realm withdrawn
Old empires sit in sullenness and gloom,
And glorious ages gone
Lie deep within the shadows of thy womb.

Childhood, with all its mirth,
Youth, Manhood, Age, that draws us to the ground,
And last, Man's life on earth,
Glide to thy dim dominions, and are bound.

Thou hast my better years,
Thou hast my earlier friends — the good, the kind —
Yielded to thee with tears —
The venerable form, the exalted mind.

My spirit yearns to bring
The lost ones back: yearns with desire intense,
And struggles hard to wring
Thy bolts apart, and pluck thy captives thence.

In vain! — Thy gates deny
All passage save to those who hence depart.
Nor to the streaming eye
Thou givest them back, nor to the broken heart.

In thy abysses hide
Beauty and excellence unknown. To thee
Earth's wonder and her pride
Are gathered, as the waters to the sea:

Labors of good to man,
Unpublished charity, unbroken faith;
Love, that midst grief began,
And grew with years, and faltered not in death,

Full many a mighty name
Lurks in thy depths, unuttered, unrevered.
With thee are silent Fame,
Forgotten Arts, and Wisdom disappeared.

Thine for a space are they.
Yet thou shalt yield thy treasures up at last;
Thy gates shall yet give way,
Thy bolts shall fall, inexorable Past!

All that of good and fair
Has gone into thy womb from earliest time
Shall then come forth, to wear
The glory and the beauty of its prime.

They have not perished — no!
Kind words, remembered voices once so sweet,
Smiles, radiant long ago,
And features, the great soul's apparent seat:

All shall come back. Each tie
Of pure affection shall be knit again:
Alone shall Evil die,
And sorrow dwell a prisoner in thy reign.

And then shall I behold
Him by whose kind paternal side I sprung;
And her who, still and cold,
Fills the next grave — the beautiful and young.

BLESSED ARE THEY THAT MOURN.

Oh, deem not they are blest alone
Whose lives a peaceful tenor keep:
The Power who pities man has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lids that overflow with tears,
And weary hours of woe and pain
Are promises of happier years.

There is a day of sunny rest
For every dark and troubled night;
And Grief may bide, an evening guest,
But Joy shall come with early light.

And thou, who o'er thy friend's low bier
Sheddest the bitter drops like rain,
Hope that a brighter, happier sphere
Will give him to thy arms again.

Nor let the good man's trust depart,
Though life its common gifts deny,
Though, with a pierced and broken heart,
And spurned of men, he goes to die.

For God has marked each sorrowing day,
And numbered every secret tear;
And heaven's long age of bliss shall pay
For all his children suffer here.

THE FUTURE LIFE.

How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither sleeps
And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain
If there I meet thy gentle presence not,
Nor hear the voice I love, nor read again
In thy serenest eyes the tender thought.

Will not thy own meek heart demand me there?
That heart whose fondest throbs to me were given?
My name on earth was ever in thy prayer,
And wilt thou never utter it in heaven?

In meadows fanned by heaven's life-breathing wind,
In the resplendence of that glorious sphere,
And larger movements of the unfettered mind,
Wilt thou forget the love that joined us here?

The love that lived through all the stormy past,
And meekly with my harsher nature bore,
And deeper grew, and tenderer to the last,
Shall it expire with life, and be no more?

A happier lot than mine, and larger light,
Await thee there; for thou hast bowed thy will
In cheerful homage to the rule of right,
And lovest all, and renderest good for ill.

For me, the sordid cares in which I dwell
Shrink and consume my heart as heat the scroll,
And wrath has left its scar — that fire of hell
Has left its frightful scar upon my soul.

Yet though thou wear'st the glory of the sky,
Wilt thou not keep the same beloved name,
The same fair, thoughtful brow, and gentle eye,
Lovelier in heaven's sweet climate, yet the same?

Shalt thou not teach me, in that calmer home,
The wisdom that I learned so ill in this —
The wisdom which is love — till I become
Thy fit companion in that land of bliss?



WILLIAM CULLEN BRYANT'S HOME, ROSLYN, N. Y.

THE RETURN OF YOUTH.

My friend, thou sorrowest for thy golden prime,
For thy fair, youthful years too swift of flight;
Thou musest, with wet eyes, upon the time
Of cheerful hopes that filled the world with light —
Years when thy heart was bold, thy hand was strong,
And quick the thought that moved thy tongue to speak,
And willing faith was thine, and scorn of wrong
Summoned the sudden crimson to thy cheek.

Thou lookest forward on the coming days,
Shuddering to feel their shadow o'er thee creep;
A path, thick-set with changes and decays,
Slopes downward to the place of common sleep;
And they who walked with thee in life's first stage,
Leave one by one thy side, and waiting near,
Thou seest the sad companions of thy age —
Dull love of rest, and weariness, and fear.

Yet grieve thou not, nor think thy youth is gone,
Nor deem that glorious season e'er could die,
Thy pleasant youth, a little while withdrawn,
Waits on the horizon of a brighter sky;
Waits, like the morn, that folds her wing and hides
Till the slow stars bring back her dawning hour;
Waits, like the vanished spring, that slumbering bides
Her own sweet time to waken bud and flower.

There shall He welcome thee, when thou shalt stand
On His bright morning hills, with smiles more sweet
Than when at first he took thee by the hand,
Through the fair earth to lead thy tender feet.
He shall bring back, but brighter, broader still,
Life's early glory to thine eyes again,
Shall clothe thy spirit with new strength, and fill
Thy leaping heart with warmer love than then.

Hast thou not glimpses, in the twilight here,
Of mountains where immortal morn prevails?
Comes there not, through the silence, to thine ear
A gentle rustling of the morning gales;
A murmur, wafted from that glorious shore,
Of streams that water banks forever fair,
And voices of the loved ones gone before,
More musical in that celestial air?

THE CONQUEROR'S GRAVE.

Within this lowly grave a Conqueror lies,
And yet the monument proclaims it not,
Nor round the sleeper's name hath chisel wrought
The emblems of a fame that never dies,
Ivy and amaranth in a graceful sheaf,
Twined with the laurel's fair, imperial leaf.
A simple name alone,
To the great world unknown,
Is graven here, and wild flowers, rising round,
Meek meadow-sweet and violets of the ground,
Lean lovingly against the humble stone.

Here, in the quiet earth, they laid apart
No man of iron mould and bloody hands,
Who sought to wreak upon the cowering lands
The passions that consumed his restless heart;
But one of tender spirit and delicate frame,
Gentlest in mien and mind,
Of gentle womankind,
Timidly shrinking from the breath of blame;
One in whose eyes the smile of kindness made
Its haunt, like flowers by sunny brooks in May.
Yet, at the thought of others' pain, a shade
Of sweeter sadness chased the smile away.

Nor deem that, when the hand that moulders here
Was raised in menace, realms were chilled with fear
And armies mustered at the sign, as when
Clouds rise on clouds before the rainy East —

Gray captains leading bands of veteran men
And fiery youths to be the vulture's feast.
Not thus were waged the mighty wars that gave
The victory to her who fills this grave;
 Alone her task was wrought,
 Alone the battle fought;
Through that long strife her constant hope was staid
On God alone, nor looked for other aid.

She met the hosts of sorrow with a look
 That altered not beneath the frown they wore,
And soon the lowering brood were tamed, and took,
 Meekly, her gentle rule, and frowned no more.
Her soft hand put aside the assaults of wrath,
 And calmly broke in twain
 The fiery shafts of pain,
And rent the nets of passion from her path.
 By that victorious hand despair was slain.
With love she vanquished hate and overcame
Evil with good, in her Great Master's name.

Her glory is not of this shadowy state,
 Glory that with the fleeting season dies;
But when she entered at the sapphire gate
 What joy was radiant in celestial eyes!
How heaven's bright depths with sounding welcomes rung,
And flowers of heaven by shining hands were flung!
 And He who, long before,
 Pain, scorn, and sorrow bore,
The Mighty Sufferer, with aspect sweet,
Smiled on the timid stranger from his seat;
He who returning, glorious, from the grave,
Dragged Death, disarmed, in chains, a crouching slave

See, as I linger here, the sun grows low:
 Cool airs are murmuring that the night is near.
Oh gentle sleeper, from thy grave I go
 Consoled though sad, in hope and yet in fear.
 Brief is the time, I know,
 The warfare scarce begun;
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Yet may all win the triumphs thou hast won.
Still flows the fount whose waters strengthened thee:
The victors' names are yet too few to fill
Heaven's Mighty roll; the glorious armory,
That ministered to thee, is open still.

THE BATTLE-FIELD.

Once this soft turf, this rivulet's sands,
Were trampled by a hurrying crowd,
And fiery hearts and armed hands
Encountered in the battle-cloud.

Ah! never shall the land forget
How gushed the life-blood of her brave—
Gushed, warm with hope and courage yet
Upon the soil they fought to save.

Now all is calm, and fresh and still,
Alone the chirp of flitting bird,
And talk of children on the hill,
And bell of wandering kine are heard.

No solemn host goes trailing by
The black-mouthed gun and staggering wain;
Men start not at the battle-cry;
Oh, be it never heard again!

Soon rested those who fought; but thou
Who minglest in the harder strife
For truths which men receive not now,
Thy warfare only ends with life.

A friendless warfare! lingering long
Through weary day and weary year.
A wild and many-weaponed throng
Hang on thy front, and flank and rear.

Yet nerve thy spirit to the proof,
And blanch not at thy chosen lot,
The timid good may stand aloft,
The sage may frown — yet faint thou not.

Nor heed the shaft too surely cast,
The foul and hissing bolt of scorn;
For with thy side shall dwell, at last,
The victory of endurance born.

Truth crushed to earth shall rise again;
The eternal years of God are hers;
But Error, wounded, writhes in pain,
And dies among his worshippers.

Yea, though thou lie upon the dust,
When they who helped thee flee in fear,
Die full of hope and manly trust,
Like those who fell in battle here.

Another hand thy sword shall wield,
Another hand thy standard wave,
Till from the trumpet's mouth is pealed
The blast of triumph o'er thy grave.

THE ANTIQUITY OF FREEDOM.

Here are old trees, tall oaks and gnarled pines,
That stream with gray-green mosses; here the ground
Was never trenched by spade, and flowers spring up
Unsown, and die ungathered. It is sweet
To linger here, among the flitting birds,
And leaping squirrels, wandering brooks, and winds
That shake the leaves, and scatter, as they pass,
A fragrance from the cedars, thickly set
With pale blue berries. In these peaceful shades —
Peaceful, unpruned, immeasurably old —
My thoughts go up the long, dim path of years,
Back to the earliest days of liberty.

O FREEDOM! thou art not, as poets dream,
A fair young girl, with light and delicate limbs,
And wavy tresses gushing from the cap
With which the Roman master crowned his slave
When he took off the gyves. A bearded man,

Armed to the teeth, art thou; one mailed hand
Grasps the broad shield, and one the sword; thy brow,
Glorious in beauty though it be, is scarred
With tokens of old wars; thy massive limbs
Are strong with struggling. Power at thee has launched
His bolts, and with his lightnings smitten thee;
They could not quench the life thou hast from heaven,
Merciless Power has dug thy dungeon deep,
And his swart armorers, by a thousand fires,
Have forged thy chain; yet, while he deems thee bound,
The links are shivered, and the prison walls
Fall outward; terribly thou springest forth,
As springs the flame above a burning pile,
And shoutest to the nations, who return
Thy shoutings, while the pale oppressor flies.
Thy birthright was not given by human hands:
Thou wert twin-born with man. In pleasant fields
While yet our race was few, thou satt'st with him,
To tend the quiet flock and watch the stars,
And teach the reed to utter simple airs.
Thou by his side, amid the tangled wood,
Didst war upon the panther and the wolf,
His only foes; and thou with him didst draw
The earliest furrow on the mountain side,
Soft with the deluge. Tyranny himself,
Thy enemy, although of reverend look,
Hoary with many years, and far obeyed,
Is later born than thou; and as he meets
The grave defiance of thine elder eye,
The usurper trembles in his fastnesses.

Thou shalt wax stronger with the lapse of years,
But he shall fade into a feeblar age;
Feebler, yet subtler. He shall weave his snares,
And spring them on thy careless steps, and clap
His withered hands, and from their ambush call
His hordes to fall upon thee. He shall send
Quaint maskers, wearing fair and gallant forms
To catch thy gaze, and uttering graceful words
To charm thy ear; while his sly imps, by stealth,

Twine round thee threads of steel, light thread on thread,
That grow to fetters; or bind down thy arms
With chains concealed in chaplets. Oh! not yet
May'st thou embrace thy corselet, nor lay by
Thy sword, nor yet, O Freedom! close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat till the day
Of the new earth and heaven. But wouldst thou rest
Awhile from tumult and the frauds of men,
These old and friendly solitudes invite
Thy visit. They, while yet the forest trees
Were young upon the unviolated earth,
And yet the moss stains on the rock were new
Beheld thy glorious childhood, and rejoiced.

THANATOPSIS.

To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware. When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make thee to shudder, and grow sick at heart,
Go forth, under the open sky, and list
To Nature's teachings, while from all around —
Earth and her waters, and the depths of air —
Comes a still voice.

Yet a few days, and thee
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground,
Where thy pale form was laid with many tears,
Nor in the embrace of ocean shall exist

Thy image. Earth, that nourished thee, shall claim
Thy growth, to be resolved to earth again,
And, lost each human trace, surrendering up
Thine individual being, shalt thou go
To mix forever with the elements,
To be a brother to the insensible rock
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon. The oak
Shall send his roots abroad, and pierce thy mould.

Yet not to thine eternal resting-place
Shalt thou retire alone, nor couldst thou wish
Couch more magnificent. Thou shalt lie down
With patriarchs of the infant world — with kings,
The powerful of the earth — the wise, the good,
Fair forms, and hoary seers of ages past,
All in one mighty sepulchre. The hills,
Rock-ribbed and ancient as the sun — the vales
Stretching in pensive quietness between;
The venerable woods — rivers that move
In majesty, and the complaining brooks
That make the meadows green; and, poured round all,
Old Ocean's gray and melancholy waste,
Are but the solemn decorations all
Of the great tomb of man. The golden sun,
The planets, all the infinite host of heaven,
Are shining on the sad abodes of death
Through the still lapse of ages. All that tread
The globe are but a handful to the tribes
That slumber in its bosom. Take the wings
Of morning, pierce the Barcan wilderness,
Or lose thyself in the continuous woods
Where rolls the Oregon, and hears no sound,
Save his own dashings — yet the dead are there:
And millions in those solitudes, since first
The flight of years began, have laid them down
In their last sleep — the dead reign there alone.
So thou shalt rest, and what if thou withdraw
In silence from the living, and no friend
Take note of thy departure? All that breathe

Will share thy destiny. The gay will laugh
When thou art gone, the solemn brood of care
Plod on, and each one, as before, will chase
His favorite phantom; yet all these shall leave
Their mirth and their employments, and shall come
And make their bed with thee. As the long train
Of ages glides away, the sons of men,
The youth in life's fresh spring, and he who goes
In the full strength of years, matron and maid,
The speechless babe, and the gray-headed man —
Shall one by one be gathered to thy side,
By those, who in their turn shall follow them.

So live, that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

BRYCE, JAMES, a noted British historian and politician; born at Belfast, Ireland, May 10, 1838. He was educated at the High School and University of Glasgow, and at Trinity College, Oxford, from which he was graduated in 1862. He afterward studied for a time at Heidelberg. In 1862 he was elected Fellow of Oriel College, Oxford, and in 1867 was called to the bar at Lincoln's Inn, where he practiced for a number of years. He was made Regius Professor of Civil Law at Oxford in 1870, and has been a lecturer at the Inns of Court. In 1874 he

unsuccessfully contested the Parliamentary borough of Wick. In 1880 he was elected Liberal member for the Tower Hamlets, and in 1885 was elected for South Aberdeen, and returned without opposition for South Aberdeen in 1886, and made Under Secretary of State for Foreign Affairs in the Gladstone Cabinet. In the autumn of 1876 he made a trip to Western Asia and ascended Mount Ararat, an account of which he published later. He is the author of *The Holy Roman Empire* (1864); (9th edition, 1874); *The Trade-Marks Registration Acts* (1875); with *Introduction and Notes* (1877); *Transcaucasia and Ararat* (1877); (third edition, 1888); and *The American Commonwealth*, his greatest work (1888); enlarged and revised (1894-95). His later works include *Impressions of South Africa* (1897); and *Studies in History and Jurisprudence* (1901). Mr. Bryce visited the United States in 1890 for the purpose of continuing his study of American institutions before revising this work. While in America he lectured occasionally on various subjects. In 1892 he was made Chancellor of the Duchy of Lancaster. Appointed, 1907, Ambassador from England to the United States.

NATIONAL CHARACTERISTICS.

As the public opinion of a people is, even more directly than its political institutions, the reflection and expression of its character, it is convenient to begin the analysis of opinion in America by noting some of those general features of national character which give tone and color to the people's thoughts and feelings on politics. There are, of course, varieties proper to different classes, and to different parts of the vast territory of the Union; but it is well to consider, first, such characteristics as belong to the nation as a whole, and afterward to examine the various classes and districts of the country. And

when I speak of the nation I mean the native Americans. What follows is not applicable to the recent immigrants from Europe, and, of course, even less applicable to the Southern negroes; though both these elements are potent by their votes.

The Americans are a good-natured people, kindly, helpful to one another, disposed to take a charitable view, even of wrong-doers. Their anger sometimes flames up, but the fire is soon extinct. Nowhere is cruelty more abhorred. Even a mob lynching a horse-thief in the West has consideration for the criminal, and will give him a good drink of whiskey before he is strung up. Cruelty to slaves was rare while slavery lasted; the best proof of which is the quietness of the slaves during the war, when all the men and many of the boys of the South were serving in the Confederate armies. As everybody knows, juries are more lenient to offences of all kinds but one — offences against women — than they are anywhere in Europe. The Southern "rebels" were soon forgiven, and, though civil wars are proverbially bitter, there have been few struggles in which the combatants did so many little friendly acts for one another — few in which even the vanquished have so quickly buried their resentments. It is true that newspapers and public speakers say hard things of their opponents; but this is a part of the game, and is, besides, a way of relieving their feelings: the bark is sometimes the louder in order that a bite may not follow. Vindictiveness shown by a public man excites general disapproval, and the maxim of letting bygones be bygones is pushed so far that an offender's misdeeds are often forgotten when they ought to be remembered against him.

All the world knows that they are a humorous people. They are as conspicuously the purveyors of humor to the nineteenth century as the French were the purveyors of wit to the eighteenth. Nor is this sense of the ludicrous side of things confined to a few brilliant writers. It is diffused among the whole people; it colors their ordinary life, and gives to their talk that distinctively new flavor which a European palate enjoys. Their capacity

for enjoying a joke against themselves was oddly illustrated at the outset of the Civil War, a time of stern excitement, by the merriment which arose over the hasty retreat of the Federal troops at the battle of Bull Run. When William M. Tweed was ruling and robbing New York, and had set on the bench men who were openly prostituting justice, the citizens found the situation so amusing that they almost forgot to be angry. Much of President Lincoln's popularity, and much also of the gift he showed for restoring confidence to the North at the darkest moments of the war, was due to the humorous way he used to turn things, conveying the impression of not being himself uneasy, even when he was most so.

That indulgent view of mankind which I have already mentioned, a view odd in a people whose ancestors were penetrated with the belief in original sin, is strengthened by this wish to get amusement out of everything. The want of seriousness which it produces may be more apparent than real. Yet it has its significance; for people become affected by the language they use, as we see men grown into cynics when they have acquired the habit of talking cynicism for the sake of effect.

They are a hopeful people. Whether or no they are right in calling themselves a new people, they certainly seem to feel in their veins the bounding pulse of youth. They see a long vista of years stretching out before them, in which they will have time enough to cure all their faults, to overcome all the obstacles that block their path. They look at their enormous territory with its still only half-explored sources of wealth, they reckon up the growth of their population and their products, they contrast the comfort and intelligence of their laboring classes with the condition of the masses in the Old World. They remember the dangers that so long threatened the Union from the slave power, and the rebellion it raised, and see peace and harmony now restored, the South more prosperous and contented than at any previous epoch, perfect good feeling between all sections of the country. It is natural for them to believe in their star. And this sanguine temper makes them tolerant of evils which they

regard as transitory, removable as soon as time can be found to root them up.—*The American Commonwealth*, Vol. 2.

BRYDGES, SIR EGERTON, an English poet and genealogist; born at Wooton House, near Canterbury, in 1762; died in Switzerland in 1837. He was entered at Queen's College, Cambridge, but left without receiving a degree. He studied law and was admitted to the bar, but made no mark in the legal profession. He was an earnest aspirant for literary honors, and wrote numerous books, among which are *Censura Literaria*, which ultimately extended to ten volumes. He maintained a press at which a few copies of his almost innumerable works were printed for private circulation, in no case more than one hundred copies, usually less than half the number. About 1790 Mr. Brydges induced his elder brother to put in a claim to be recognized as "Baron Chandos." The House of Peers, in 1803, pronounced that the petitioner "had not made out his claim." This disappointment colored the whole after life of Brydges, although, ten years afterward, he received the rather nominal honor of being made a baronet, and could therefore style himself "Sir Egerton Brydges." He wrote a novel, *Fitz-Albini*, in which he set forth more or less of his own sombre experiences; and for many years he posed as a man with a great grievance. Near the close of his life he wrote an *Autobiography*, which was more or less commended by the critics of the day.

Sir Egerton published several volumes of *Poems*, the earliest in 1785, another in 1814, and a third in 1815. His best poems are in the form of sonnets. One of these, *Echo and Silence*, was pronounced by Wordsworth to be "the best sonnet in our language."

ECHO AND SILENCE.

In echoing course, when leaves began to fly,
 And Autumn in her lap the store to strew,
 As 'mid wild scenes I chanced the Muse to woo,
 Thro' glens untrod, and woods that frowned on high,
 Two sleeping nymphs with wonder mute I spy!
 And lo! she's gone! — In robes of dark green hue
 'Twas Echo from her sister Silence flew,
 For quick the hunter's horn resounded to the sky!
 In shade affrighted Silence melts away.
 Not so her sister. — Hark! far onward still,
 With far-heard step she takes her listening way,
 Bounding from rock to rock, and hill to hill.
 Ah, mark the merry maid in mockful play,
 With thousand mimic tones the laughing forest fill.

Some of Sir Egerton's later sonnets breathe a sense of his ungratified yearnings for poetic fame. The two following were composed in his sixty-fourth year:

ASPIRATIONS.

High name of Poet! sought in every age
 By thousands — scarcely won by two or three —
 With awful worship I have bowed to thee!
 As with the thorns of this sad pilgrimage
 My bleeding feet are doomed their war to wage.
 And yet, perchance, it is not Fate's decree
 This mighty boon should be assigned to me
 My heart's consuming fever to assuage.
 Fountain of Poesy! that liest deep
 Within the bosom's innermost recesses,

And rarely burstest forth to human ear
Break out!—and while profoundly magic sleep
With pierceless veil and all outward form oppresses,
Let me the music of thy murmurs hear.

FOREBODINGS.

Praise of the wise and good!—it is a meed
For which I would long years of toil endure;
Which many a peril, many a grief would cure;
As onward I with weary feet proceed,
My swelling heart continues still to bleed.
The glittering prize holds out its distant lure,
But seems, as nearer I approach, less sure,
And never to my prayer to be decreed!—
With anxious ear I listen to the voice
That shall pronounce the precious boon I ask.
But yet it comes not—or it comes in doubt.
Slave to the passion of my earliest choice,
From youth to age I ply my daily task,
And hope e'en till the lamp of life goes out.

BUCHANAN, GEORGE, a Scottish historian and poet; born at Killearn, in February, 1506; died at Edinburgh, September 28, 1582. He lost his father when young, and was sent by an uncle to study in Paris; but after two years he returned to Scotland, and entered the University of St. Andrews. After taking his first degree, he obtained a professorship in the College of St. Barbe at Paris, and while there he became a Protestant. On his return to Scotland, about 1532, he attacked the Franciscans in two Latin poems, in consequence of which he was arrested at the instigation of the Romish clergy. He escaped

to France, where for three years he taught Latin, and wrote two dramas in that language. He afterward went to Portugal, where he was seized by the Inquisition, and was confined in a monastery, where he began his metrical version of the Psalms into Latin. Having been released, he returned to Scotland, and in 1562 became Latin tutor to Queen Mary. He now publicly avowed his Protestantism, and in 1566 he was made Principal of St. Leonard's College, St. Andrews. Four years afterward he became Director of Chancery and Keeper of the Privy Seal, and was appointed tutor to King James VI., then in his fourth year, and to him James owed the learning of which he was afterward so vain.

Buchanan took an active part in the proceedings against Queen Mary, and wrote an account of her life and character, entitled *Detectio Mariæ Reginae*, which was published in 1572. In 1579 he dedicated to King James his treatise *De Jure Regni apud Scotos*, in which he declared the People to be the source of power, the King to be bound by the conditions under which he receives the power, and the right of the people to resist, and even to punish, tyrants. These doctrines procured the condemnation of the book in 1584 and 1664, and its burning at Oxford in 1683. Buchanan's later years were employed in the composition of his *Rerum Scoti Historia*, which was published one month before his death. That part which treats of the period actually known to the author is valuable, but for the earlier parts he draws from the legendary history of Scotland, without inquiring minutely into the truth of what he relates. Buchanan's scholarship was unrivalled. He wrote Latin with the

freedom and fluency of one to whom the language was his own native tongue.

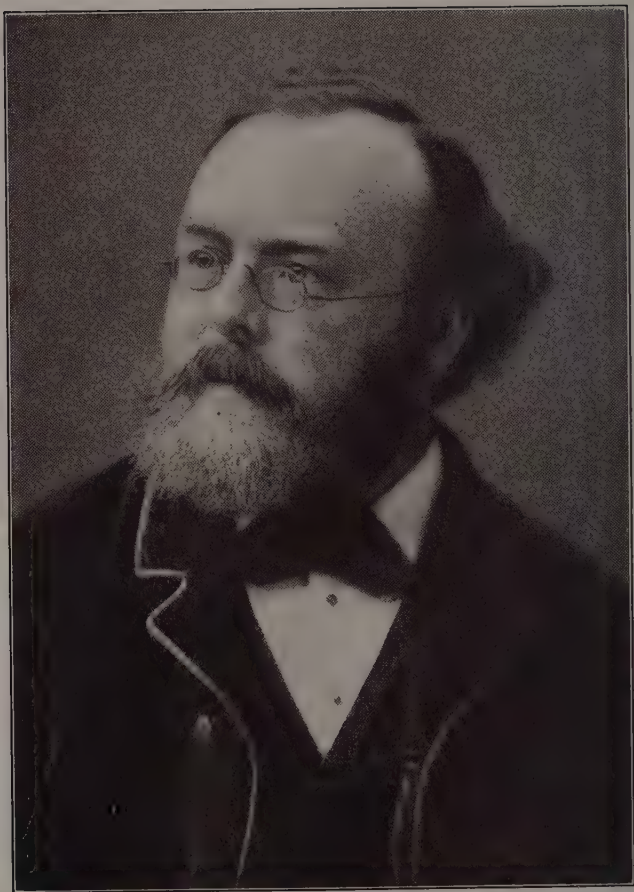
THE SIEGE OF BERWICK, 1296.

This answer being returned by the Scottish Council, the King [Edward I.] of England, who sought not peace but victory, commenced the siege of Berwick by sea and land, with a powerful army of his own subjects, increased likewise by foreign auxiliaries; nor did he omit anything which might contribute to the capture of the city; and, trusting to his numbers, he gave the besieged no respite, never intermitting his attacks by day or night. . . . But when the siege, which began on the 13th of April, had now lasted three months, and the besieged, besides their fatigue and watching, beginning to be in want of provisions, appeared incapable of longer resisting the power of the enemy, it was agreed with the English, that, unless they were relieved by the 30th of July, they would surrender the city to them, Thomas, the eldest son of Alexander Seton, the governor of the garrison, being given as an hostage.

Whilst these transactions were going forward at Berwick, the Scottish Parliament assembled to deliberate on the state of the nation; and the regent being taken at Roxburgh, that they might not be without a leader, they chose Archibald Douglas as their chief, and determined that he should have an army to march into England, and waste the neighboring districts, in order to draw away the King from the siege. According to this determination, Douglas proceeded for England; but hearing of the agreement of Alexander Seton, he altered his design, and, in opposition to the more prudent counsels of the wisest of his officers, marched directly toward the English, and on St. Magdalen's eve was descried both by friends and enemies. The King of England, although the day had not arrived for the surrender of the town, when he saw the Scottish forces so near, sent a herald to the commander of the garrison, who announced to him that unless he immediately delivered up the place, he would put his

son Thomas to death. In vain did the governor contend that the day for surrendering the city had not arrived; in vain did he appeal to Edward's pledged faith; for while affection, tenderness, anxiety, and his duty to his country variously agitated his paternal bosom, the King of England, thinking he would be moved were the terrible object brought nearer, ordered a gallows to be erected on a situation where it could be easily seen from the town, and the two sons of the governor, the one a hostage, the other a prisoner of war, to be brought thither for execution. At this dreadfully disturbing spectacle, when the mind of the father wavered, his wife, the mother of the youths, a woman of masculine fortitude, by various arguments encouraged and strengthened his resolution. She placed before him his fidelity to his king, his love to his country, and the dignity of a most noble family. She reminded him that they had other children still remaining; neither did his age nor her own preclude the hope of having more; and these, although now they should escape, yet, in a short time either a fortuitous death, or, at best, old age would sweep them away; but if any spot should stain the family of Seton, it would remain forever, and the infamy would attach to their innocent descendants; that she had often heard praised in the speeches of the wise those who had devoted themselves and their children as victims for the safety of their country; but he, if he delivered up the city intrusted to him, would betray his country, without securing the safety of his children; for how could he hope that a tyrant who now violated his faith would afterward observe his promises. She therefore entreated him not to purchase an uncertain, and, even if procured, a momentary advantage, by certain and perpetual disgrace. When she had by such reasoning in some measure tranquillized the mind of her husband, lest he might not be able to avert his eyes from the detestable execution she led him to another quarter of the city, from whence it could not be observed.

— *Rerum Scoti Historia*; translation of AIKMAN.



ROBERT W. BUCHANAN.

BUCHANAN, ROBERT WILLIAMS, a British poet, dramatist, and novelist; born at Caverswall, August 18, 1841; died at London, June 10, 1901. His first volume of poems, *Undertones*, was published in 1860 followed by *Idyls and Legends of Inverburn* (1865); *London Poems* (1866); *North Coast Poems* (1867); *Napoleon Fallen* (1871); *The Land of Lorne* (1871); *The Drama of Kings* (1871); *The Fleshly School of Poetry* (1872); *Master Spirits* (1873); *The Witchfinder* (1874); *A Madcap Prince* (1874); *A Nine Days' Queen* (1874); *The Shadow of the Sword* (1876); *A Child of Nature* (1879); *God and the Man* (1881); *The Martyrdom of Madeline* (1882); *Ballads of Life, Love, and Honor* (1882); *Love Me Forever* (1883); *Lady Clare* (1883); *Foxglove* (1884); *The City of Dreams* (1888); *The Wandering Jew* (1893); *Dick Sheridan* (1894). George Barnett Smith, in an able criticism of Buchanan's work, says: "He is not an echo of any other poet. Whatever may be thought of his song, or whatever position may be assigned to it, it is perfectly original and spontaneous. He has not sung because he has been moved to imitation by the graces of other poets, nor for any other reason except because the song was in his heart. He has studied deeply at many imaginative springs, but his own well of song is unmixed with their waters. In addition to this originality, there is the merit of endeavoring to assist in the formation of a superior school of poetry to that which generally attracts singers of a lower order. So far from regarding the subjects which he has chosen as unworthy of a poet's

pen, we think it redounds to his credit that he has thus probed the depths of society. All his graphic, dramatic force would have been a mere shadow, nay, lost altogether, if he had missed the realism which is impressed on everything he has written. The art which delineates the career of a poor coster-girl may be as fine and correct as that which conceives a Hamlet: false art lies not in the subject, but in the manner of treatment. Essential service is rendered to humanity when any life is so presented to it as to beget sympathy for the object, whilst Vice is left untamed with, and appears in all its naked hideousness. In such a way as was never before accomplished, we believe, Mr. Buchanan has come between society and the degraded beings who have been the objects of its contempt and disgust, and has acted as an interpreter."

THE GREEN GNOME.

Ring, sing! ring, sing! pleasant Sabbath bells!
 Chime, rhyme! chime, rhyme! through dales and dells!
 Rhyme, ring! chime sing! pleasant Sabbath bells!
 Chime, sing! rhyme, ring! over fields and fells!

And I gallop'd and I gallop'd on my palfrey white as milk,
 My robe was of the sea-green woof, my sark was of the silk;
 My hair was golden yellow, and it floated to my shoes,
 My eyes were like two harebells bathed in little drops of dew;
 My palfrey, never stopping, made a music sweetly blent
 With the leaves of autumn dropping all around me as I went!
 And I heard the bells, grown fainter, far behind me peal
 and play,
 Fainter, fainter, fainter, till they seem'd to die away;
 And beside a silver runnel on a little heap of sand,

I saw the green Gnome sitting, with his cheek upon his
hand.
Then he started up to see me, and he ran with cry and
bound,
And drew me from my palfrey white, and sat me on the
ground.
O crimson, crimson were his locks, his face was green
to see,
But he cried, "O light-hair'd lassie, you are bound to
marry me!"
He claspt me round the middle small, he kissed me on
the cheek,
He kissed me once, he kissed me twice — I could not stir
or speak;
He kissed me twice, he kissed me thrice — but when he
kissed me again,
I called aloud upon the name of Him who died for men!

Ring, sing! ring, sing! pleasant Sabbath bells!
Chime, rhyme! chime, rhyme! through dales and dells!
Rhyme, ring! chime, sing! pleasant Sabbath bells!
Chime, sing! rhyme, ring! over fields and fells!

O faintly, faintly, faintly, calling men and maids to pray,
So faintly, faintly, faintly rang the bells far away;
And as I named the Blessed Name, as in our need we can,
The ugly green, green Gnome became a tall and comely
man!

His hands were white, his beard was gold, his eyes were
black as sloes,

His tunic was of scarlet woof, and silken were his hose;
A pensive light from Faëryland still linger'd on his cheek,
His voice was like the running brook, when he began to
speak:

"O you have cast away the charm my step-dame put on
me,

Seven years I dwelt in Faëryland, and you have set me
free!

O I will mount thy palfrey white, and ride to kirk with
thee,

And by those little dewy eyes, we twain will wedded be!"
 Back we gallop'd, never stopping, he before and I behind,
 And the autumn leaves were dropping, red and yellow, in
 the wind,
 And the sun was shining clearer, and my heart was high
 and proud,
 As nearer, nearer, nearer, rang the kirk-bells sweet and
 loud,
 And we saw the kirk before us, as we trotted down the
 fells,
 And nearer, clearer, o'er us, rang the welcome of the
 bells!

Ring, sing! ring, sing! pleasant Sabbath bells!
 Chime, rhyme! chime, rhyme! through dales and dells!
 Rhyme, ring! chime, sing! pleasant Sabbath bells!
 Chime, sing! rhyme, ring! over fields and fells!

LANGLEY LANE.

In all the land, range up, range down,
 Is there ever a place so pleasant and sweet,
 As Langley Lane in London town,
 Just out of the bustle of square and street?
 Little white cottages all in a row,
 Gardens where bachelors'-buttons grow,
 Swallows' nests in roof and wall,
 And up above the still blue sky
 Where the woolly white clouds go sailing by —
 I seem to be able to see it all!

For now, in summer, I take my chair,
 And sit outside in the sun, and hear
 The distant murmur of street and square,
 And the swallows and sparrows chirping near;
 And Fanny, who lives just over the way,
 Comes 'running many a time each day
 With her little hand's touch so warm and kind,
 And I smile and talk, with the sun on my cheek,
 And the little, live hand seems to stir and speak —
 For Fanny is dumb and I am blind,

Fanny is sweet thirteen, and she
Has five black ringlets and dark eyes clear,
And I am older by summers three —
Why should we hold one another so dear?
Because she cannot utter a word,
Nor hear the music of bee or bird,
The water cart's splash or the milkman's call!
Because I have never seen the sky,
Nor the little singers that hum and fly —
Yet know she is gazing upon them all!

For the sun is shining, the swallows fly,
The bees and the blue-flies murmur low,
And I hear the water-cart go by,
With its cool splash-splash down the dusty row;
And the little one close at my side perceives
Mine eyes upraised to the cottage eaves,
Where birds are chirping in summer shine,
And I hear, though I cannot look, and she,
Though she cannot hear, and the singers see —
And the little, soft fingers flutter in mine!

Hath not the dear little hand a tongue,
When it stirs on my palm for the love of me?
Do I not know she is pretty and young?
Hath not my soul an eye to see?—
'Tis pleasure to make one's bosom stir,
To wonder how things appear to her,
That I only hear as they pass around;
And as long as we sit in the music and light,
She is happy to keep God's sight,
And *I* am happy to keep God's sound.

Why, I know her face, though I am blind —
I made it of music long ago;
Strange, large eyes and dark hair twined
Round the pensive light of a brow of snow:
And when I sit by my little one,
And hold her hand and talk in the sun,
And hear the music that haunts the place,

I know she is raising her eyes to me,
And guessing how gentle my voice must be,
And *seeing* the music upon my face.

Though, if ever the Lord should grant me a prayer,
(I know the fancy is only vain)
I should pray; just once, when the weather is fair.
To see little Fanny and Langley Lane;
Though Fanny, perhaps, would pray to hear
The voice of the friend that she holds so dear,
The song of the birds the hum of the street —
It is better to be as we have been —
Each keeping up something, unheard, unseen,
To make God's heaven more strange and sweet!

Ah! life is pleasant in Langley Lane!
There is always something sweet to hear!
Chirping of birds or patter of rain!
And Fanny, my little one, always near!
And though I am weakly and can't live long,
And Fanny my darling is far from strong,
And though we can never married be —
What then? — since we hold one another so dear,
For the sake of the pleasure one cannot hear,
And the pleasure that only one can see.

Among Buchanan's works not already mentioned are: *A Man's Shadow* (1890); *The Moment After* (1891); *The Gifted Lady, a burlesque* (1891); *The Coming Terror* (1891); *The Outcast* (1891); *Come Live with Me and Be My Love* (1892); *Lady Kilpatrick* (1895); *Diana's Hunting* (1895); and *The Charlatan*, a novel, in conjunction with H. Murray (1895).

BÜCHNER, FRIEDRICH KARL CHRISTIAN LUDWIG, a German philosopher and physician; born at Darmstadt, March 29, 1824; died there May 1, 1899. He studied at Giessen, Strasburg, Würzburg and Vienna, and became a lecturer at Tübingen University. In 1855 he published *Force and Matter*, in which he attempted scientifically to establish a materialistic view of the universe. He wrote numerous articles on physiological and pathological subjects, and published several critical and philosophical works on Darwinism, the idea of God, and the intelligence of animals. In 1864 he translated Lyell's *Antiquity of Man* into German.

THE SOUL OF BRUTES.

The best authorities on physiology and on the subject of animal intelligence are at the present time fairly agreed in that the soul of brutes is not distinguishable in quality, but only in quantity or degree from that of human beings. Man has no absolute superiority over the brute; all his advantages are more or less of a mere comparative nature. There is no intellectual capacity which belongs solely and exclusively to man; it is only the greater strength and the higher development of these capacities, aided by their more perfect coöperation, which give him his great and marvelous superiority over the brute. But the reason why these capacities are greater and more developed in man is to be sought partly in the higher and more perfect development of his organ of thought, and partly in the absolute change wrought in the conditions of life by his erect posture, in the different way in which he uses his fore-limbs and in the fact of his possessing articulate speech. But just as it is possible to show in the physical development of the organ of thought an uninterrupted scale of gradual development from the lowest

animal to the highest human being, so a similar ascent of physical and mental properties in ever rising development may be found in him. Neither morphology, nor chemistry, nor microscopy is capable of discovering an essential difference between human and animal brains; great though the difference may be, they are after all but differences of degree. This accounts for the absolute failure that has attended all the attempts made by some scientists, even down to our own time, to discover any such characteristic or essential differences, and on the strength of these to assign to man a special place and classification in natural history.

Nought but absolute ignorance and inconceivable supererogation have taught man to designate the undeniable physical phenomena of animal life as mere "instinct;" a word derived from the Latin *instinguere*, which means "to incite" or "spur on," and therefore presupposes of necessity the existence of a supernatural inciter or instigator. But just the same as there exists neither a vital force, nor a self-contained psychical being, nor an innate idea, so there is no such thing as instinct in the generally accepted meaning of an unconscious, irresistible, unerring, unchangeable impulse of nature or natural tendency, implanted within the souls of animals for their welfare or conservation. All unprejudiced investigators declare themselves most emphatically opposed to such a senseless theory, which would make any kind of scientific animal psychology a matter of impossibility. The word "instinct" is, as Dr. Weinland says, "obviously nothing more than a makeshift invented by indolence, to relieve us of the difficult task of studying the animal soul;" or, as Lewes remarks, it is "one of those words by which men hide their own ignorance from themselves." The animal is led and guided in its daily life neither by a blind, involuntary impulse, nor by the influence of a higher power, but by reflection, arising from comparison, judgment and conclusions, in all of which an essential part is played by the organization and mental tendency inherited from parents. Even the process of thought through which this is done, is essentially the

same as in the case of men, although the power of judgment is very much weaker, and the inherited mental tendency, owing to this lesser power of judgment, comes forward more conspicuously than it does in man.

We might therefore with just as good a right contend that man works only by the impulse of instinct, as trace the actions of animals to that source. But the one is as much a mistake as the other. Both act by understanding or reason and by what may be termed instinct, if it be desired to preserve this word as the equivalent of the inherited mental tendencies of faculties of the nervous system; the only difference is that the animal acts more by instinct, and man more by reflection. The difference is not one of principle but of degree. There is moreover the sense of smell, which, being so much more highly developed in animals than in man, enables the former to perform achievements which seem inexplicable at the first glance, and apparently go to justify the theory of a special innate instinct, whereas a well-instructed person perceives in all this nothing but a simple and natural connection.

It is not by instinct but by reflection, that the fox makes a hole which has two outlets, or has a so-called escape to it, and steals fowls at an hour when he knows that master and servants are away or at meals. It is not instinct, but experience that makes older animals more sagacious and prudent than young ones; and if, in places where foxes are much hunted, it is found that the young animals, on first coming out, show greater prudence than in other parts, this is the result of a special tendency to watchfulness inherited from their parents and ancestors. Why do birds that are shot at, such as crows and sparrows, show no fear of people who carry no guns? and how is it that no fear of a man is shown by animals living in uninhabited islands and having never seen any men nor ever been chased by them? — *Force and Matter.*

BUCKLAND, FRANCIS TREVELYAN, an English naturalist; born at Christ Church, Oxford, December 17, 1826; died at London, December 19, 1880. He was educated at Winchester School and Christ Church, Oxford, where he was graduated in 1848; he studied medicine, and in 1854 received an appointment as assistant surgeon in the Life Guards, a position which he resigned in 1863, in order to devote himself exclusively to Natural History. In 1867 he was appointed Inspector of Salmon Fisheries in England and Wales, and subsequently was employed upon other Government fishery commissions, and his counsel and advice were sought by other Governments in Europe and America. On the establishment of the *Field*, a newspaper, in 1856, he became a member of its editorial staff, where he remained until 1866, when he projected and started the periodical *Land and Water*, to which he was a constant contributor as long as he lived. Mr. Buckland was an earnest opponent of the views of Mr. Darwin. Among his writings are several series of *Curiosities of Natural History*, the first of which was published in 1857; *Fish-Hatching* (1863); *A Familiar History of British Fishes* (1873); *Log-Book of a Fisherman and Zoölogist* (1876), a profusely annotated edition of Gilbert White's *Natural History of Selborne* (1879), and *Natural History of British Fishes* (1881).

A HUNT IN A HORSEPOND.

Pray what is to be found in a horsepond except mud, dead dogs and cats, and duckweed? the reader may ask.—Pray what is there to be found in that trumpery ball

they call the Earth? the "Man in the Moon" may demand of his neighbor Saturn, as they both come out for their evening stroll. The answer to such questions is simply, "*Life*;" Life in all diversity of form, beautifully and wonderfully arranged, each individual deriving benefit from the well-being of the mass; the mass itself prospering in ratio with the individual. To the inhabitants of the pond, the pond is the world; to the inhabitants of the world, the world, as compared to space, is but a pond, and when the adventurous lizard has made a voyage of discovery round his pond he has as much right, comparatively speaking, to boast of his performance to his fellow-lizards as Captain Cook had when he first sailed round the world to write two thick volumes for the information of his fellow-men.

Well, let us have a look at the pond world. Choose a dry place at the side, and fix our eyes steadily upon the dirty water. What shall we see? Nothing at first; but wait a minute or two: a little round, black knob appears in the middle; gradually it rises higher and higher, till at last you can make out a frog's head, with his great eyes staring hard at you, like the eyes of the frog in the woodcut facing Æsop's fable of the frog and the bull. Not a bit of the body do you see; he is much too cunning for that, he does not know who or what you are: you may be a heron, his mortal enemy, for aught he knows. You move your arm — he thinks it is the heron's bill coming. Down he goes again and you see him not; a few seconds, he gains courage and reappears, having probably communicated the intelligence to the other frogs; for many big heads and big eyes appear in all parts of the pond, looking like so many hippopotami on a small scale. Soon a conversational "*Wurk, wurk, wurk*," begins. You don't understand it — luckily, perhaps — as from the swelling in their throats it is evident that the colony is outraged by the intrusion, and the remarks passing are not complimentary to the intruder.

The frogs are all respectable, grown-up, well-to-do frogs, and they have in this pond duly deposited their spawn and then — hard-hearted creatures! — left it to its

fate. It has, however, taken care of itself, and is now hatched, at least that part of it which has escaped the hands of the gypsies, who not unfrequently prescribe baths of this natural jelly for rheumatism.

In the shallow water close by is a dark, black spot that looks like a bit of old hat thrown away to rot. Touch it with the end of a stick — the mass immediately becomes alive. Presto! thousands of little black, long-tailed rascals seem immediately to start into life. These are embryo frogs, *alias* tadpoles, *alias* porwiggles, *alias* logger-heads, *alias* toe-biters. This last significant title has been given them by the amphibious boys of Clapham Common, whose toes they bite when fishing about for fresh-water curiosities in the numerous ponds of that district. These little creatures are evidently selfish, like other animals in the creation, for they are pushing, squeezing, and hustling each other, like people going to hear Jenny Lind. And pray what are they all so anxious to get at? — simply a dead kitten. And why should they not fight for good places? The dead kitten is to them what a turtle-dinner is to the city folks: each duly appreciated by the rightful consumers.

But suppose there happens to be no dead kitten or decayed vegetable matter in their pond, what will the poor creatures get to eat? Why, then they will do what the New Zealanders have done before them: they — the New Zealanders — ate up every specimen of the *Dinornis* they could find on their island, and then they set to work and ate up each other. So do the tadpoles. You ask a proof: Last year I went, with a tin quart-pot in my hand, toe-biter hunting on Clapham Common, and brought home exactly a quart of tadpoles; these I emptied into a tub in the beer-cellar; there they lived, being fed on meat several days, till, one evening, on sending for a glass of the all-refreshing fluid, up comes John, with half a smile on his face, and simpers out, "If you please, Sir, I have brought the beer, but I have upset the tadpoles." — On arriving at the scene of the disaster, there were the poor things high and dry on the floor. I restored them to their tub, but forgot to put back their meat. The next

morning I found that some had not recovered from their accident, and round the bodies of their departed brethren were crowded the cannibal survivors, eating and pulling away, each for himself. After this I left them much to themselves, and their numbers diminished considerably; the cook's opinion being, as usual, that that omnivorous creature, "*the Cat*," had a hand in it; bringing forward as an argument—which is not strictly zoölogical, as applied to tadpoles—that the "cat is fond of fish."—*Curiosities of Natural History*.

A HORSE-FLESH DINNER.

I went to the horse-flesh dinner at the Langham Hotel on February 29, 1868, without fear or prejudice, and came back from it a wiser and a sadder man; and, as I lighted a post-prandial cigar at the door, I exclaimed, with Æneas of old, "*Equo ne credite Teucri*." In my opinion, hippophagy has not the slightest chance of success in this country; for, firstly, it has to fight against prejudice; and, secondly, the meat is not good. I gave it a fair trial, tasting every dish, from the soup to the jelly. In every single preparation of the elegant form in which it was served (however nicely it might have been sent up) an unwonted and peculiar taste could be recognized. The chief result aimed at by the supporters of hippophagy is to provide a cheap food for the poor. In this respect the experiment must prove a failure. I have talked to many people of this class upon the point. The abhorrence expressed at the idea was very great, and this especially among the women, who would "as soon think of cooking a cat for their husband's dinner as cooking a bit of cat's meat. . . ."

Doubtless for starving travellers—such as hunters and trappers in the "Far West," for cavalry troopers separated from their commissariat, or others living and sleeping for many weeks and months in the open air, horse-flesh would afford fair and nutritious food; but in this country—as long as beef and mutton are to be obtained—coarse meat, such as horse-flesh, will never become

popular, even though it be christened by the elegant name "Hippocreas."

Apropos of horse-flesh Mr. Bartlett tells me that formerly they used to feed the lions at the Zoölogical Gardens upon joints of the best beef. The keepers gave out that the lions, etc., would not eat horse-flesh. It was observed at the same time that the lions looked very thin and the men very fat. Mr. Bartlett determined to try if the lions would or would not eat horse-flesh; and he found they liked it quite as well as beef. So for the future he ordered the lions always to have horse-flesh for their dinners. The consequence was that the tables were turned: the men got very lean, and immediately the lions began to get plump and fat. The reader will easily guess the meaning of this remarkable phenomenon.—*Log-Book of a Fisherman and Zoölogist.*

MONKEY-TRAINING.

There was exhibited at the Zoölogical Gardens a monkey whose history is somewhat remarkable; and Mr. Bartlett informs me, on the authority of her owner, that he used to earn as much as £2 or £3 a day with her. When she got so old that she could no longer work she was sent up to the Gardens to finish the rest of her days in peace. Every now and then her master has her out again for the purpose of teaching other monkeys.

It appears that there is a point at which the human mind cannot reciprocate ideas with the monkey mind. The monkey-trainers can teach the monkeys up to a certain point; when that point is reached it becomes absolutely necessary for the man to have, as it were, an interpreter. The monkey-trainer therefore is obliged to send for this old monkey to convey by her actions to his pupils the ideas which he wishes to impress upon them. I once met a man who made a living by training monkeys. He informed me that monkeys differed very much in ability, some learning their tricks much quicker than others; some, too, were so stupid that he was obliged to give them up as a bad job, and to take another monkey of greater natural ability into training. Mr. Bartlett

kindly assists the "performing monkey" men by exchanging monkeys that will not learn for other monkeys which, from their physiognomy, appear likely to become good performers. Some monkeys are clever; some born fools. — *Log-Book of a Fisherman and Zoölogist.*

Mr. Buckland, in the Preface to the *Log-Book*, has a word to say about the aims and processes of education, with a disclaimer of the development theory.

DARWINISM.

The so-called education of the present day is, in my opinion, too much confined to book-learning and taking for granted the ideas and opinions of others. If I had my will, I would educate the eyes of all — adults even more than young girls — to observe and to photograph objects in their heads. I would also teach them to use their fingers to analyze and draw, and, above all, to dissect, Beasts, Birds, and Fishes, so as to be able to understand their wonderful structure and mechanism. Horace never wrote a truer thing than —

"Segnius irritant animos demissas per aures,
Quàm quæ sunt oculis subjecta fidelibus."

I do not bow to many of the teachings of the modern school of science, which often, by hard words and unnecessary mystifications, seems to puzzle rather than enlarge the mind. I wish, on the contrary, to throw the portals of Science (*i.e.*, knowledge) wide open, and let all enter who will; we want as many recruits as possible in our ranks. It is hardly necessary to say that I am not a disciple of Darwin or the development theory. I believe in the doctrine — I am sorry to say now old-fashioned — that the great Creator made all things in the beginning, and that he made them good.

BUCKLE, HENRY THOMAS, an English historian; born at Lee, Kent, November 24, 1822; died at Damascus, May 29, 1862. Owing to his delicate health, his school-days were few, but an ample inherited fortune enabled him to gratify his love of study. During a tour on the Continent, in 1843-44, he resolved to write an extensive historical work, and thenceforward devoted his life to carrying out his plan. In 1851 he began his *History of Civilization in England*, the first volume of which appeared in 1857, and the second in 1861. In the autumn of that year he went to Egypt to recruit his health. The next spring, after visiting Jerusalem, he set out on his return to Europe, but was seized with typhus fever, and died at Damascus.

The completed volumes of Buckle's work are only a part of an introduction to a *History of Civilization in England*. They are occupied with a review of progress in France, Spain, and Scotland, the object of which is to prove that the spirit and character of nations depend upon soil, climate, food, and the aspects of nature. He was narrow-minded and prejudiced. His lack of disciplinary education made it impossible for him to understand the true force and relative value of his facts and arguments. His premises are mostly capriciously selected facts woven together with theory, his conclusions therefore being of no real value. His style is clear and vigorous, but lacking in taste.

INFLUENCE OF PHYSICAL LAWS.

If we inquire what those physical agents are by which the human race is most powerfully influenced, we shall

find that they may be classed under four heads: namely, Climate, Food, Soil, and the General Aspect of Nature; by which last I mean those appearances which, though presented chiefly to the sight, have, through the medium of that or other senses, directed the association of ideas, and hence in different countries have given rise to different habits of national thought. To one of these four classes may be referred all the external phenomena by which man has been permanently affected.

The last of these classes, or what I call the General Aspect of Nature, produces its principal results by exciting the imagination, and by suggesting those innumerable superstitions which are the great obstacles to advancing knowledge. And as, in the infancy of a people, the power of such superstitions is supreme, it has happened that the various Aspects of Nature have caused corresponding varieties in the popular character, and have imparted to the national religion peculiarities which, under certain circumstances, it is impossible to efface.

The other three agents, namely, Climate, Food, and Soil, have, so far as we are aware, had no direct influence of this sort; but they have, as I am about to prove, originated the most important consequences in regard to the general organization of society, and from them there have followed many of those large and conspicuous differences between nations which are often ascribed to some fundamental difference in the various races into which mankind is divided. But while such original distinctions of race are altogether hypothetical, the discrepancies which are caused by difference of climate, food, and soil, are capable of a satisfactory explanation, and, when understood, will be found to clear up many of the difficulties which still obscure the study of history.

I purpose, therefore, in the first place, to examine the laws of these three vast agents in so far as they are connected with Man in his social condition; and, having traced the working of those laws with as much precision as the present state of physical knowledge will allow, I shall then examine the remaining agent, namely, the General Aspect of Nature, and shall endeavor to point

out the most important divergences to which its variations have, in different countries, naturally given rise.

Beginning, then, with climate, food, and soil, it is evident that these three physical powers are in no small degree dependent on each other. That is to say, there is a very close connection between the climate of a country and the food which will ordinarily be grown in that country; while at the same time the food is itself influenced by the soil which produces it, as also by the elevation or depression of the land, by the state of the atmosphere, and, in a word, by all those conditions, to the assemblage of which the name of Physical Geography is, in its largest sense, commonly given.

The union between these physical agents being thus intimate, it seems advisable to consider them not under their own separate heads, but rather under the separate heads of the effects produced by their united action. In this way we shall rise at once to a more comprehensive view of the whole question; we shall avoid the confusion that would be caused by artificially separating phenomena which are in themselves inseparable; and we shall be able to see more clearly the extent of that remarkable influence which, in an early stage of society, the powers of Nature exercise over the fortunes of Man.

Of all the results which are produced among a people by their climate, food, and soil, the accumulation of wealth is the earliest, and in many respects the most important. For although the progress of knowledge eventually accelerates the increase of wealth, it is nevertheless certain that, in the first formation of society, the wealth must accumulate before the knowledge can begin. As long as every man is engaged in collecting the materials necessary for his own subsistence, there will be neither leisure nor taste for higher pursuits; no science can possibly be created, and the utmost that can be effected will be an attempt to economize labor by the contrivance of such rude and imperfect instruments as even the most barbarous people are able to invent.

In a state of society like this, the accumulation of wealth is the first great step that can be taken, because

without wealth there can be no leisure, and without leisure there can be no knowledge. If what a people consume is always exactly equal to what they produce; there will be no residue, and, therefore, no capital being accumulated, there will be no means by which the unemployed classes may be maintained. But if the produce is greater than the consumption, an overplus arises which, according to well-known principles, increases itself, and eventually becomes a fund out of which, immediately or remotely, every one is supported who does not create the wealth upon which he lives. And now it is that the existence of an intellectual class first becomes possible, because for the first time there exists a previous accumulation by means of which men can use what they did not produce, and are thus enabled to devote themselves to subjects for which at an earlier period the pressure of their daily wants would have left them no time. Thus it is that of all the great social improvements the accumulation of wealth must be the first, because without it there can be neither taste nor leisure for that acquisition of knowledge on which, as I shall hereafter prove, the progress of civilization depends.

Now, it is evident that among an entirely ignorant people, the rapidity with which wealth is created will be solely regulated by the physical peculiarities of their country. At a later period, and when the wealth has been capitalized, other causes come into play; but until this occurs, the progress can only depend on two circumstances; first on the energy and regularity with which labor is conducted, and, second, on the returns made to that labor by the bounty of nature. And these two causes are themselves the result of physical antecedents. The returns made to labor are governed by the fertility of the soil, which is itself regulated partly by the admixture of its chemical components, partly by the extent to which, from rivers or from other natural causes, the soil is irrigated, and partly by the heat and humidity of the atmosphere. On the other hand, the energy and regularity with which labor is conducted will be entirely dependent on the influence of climate. This will display

itself in two different ways. The first, which is a very obvious consideration, is that if the heat is intense men will be indisposed, and in some degree unfitted, for that active industry which in a milder climate they might willingly have exerted.

The other consideration, which has been less noticed, but is equally important, is, that climate influences labor, not only by enervating the laborer or invigorating him, but also by the effect it produces on the regularity of his habits. Thus we find that no people living in a very northern latitude have ever possessed that steady and unflinching industry for which the inhabitants of temperate regions are remarkable. The reason of this becomes clear, when we remember that in the more northern countries the severity of the weather, and at some seasons, the deficiency of light, render it impossible for the people to continue their usual out-of-door employments. The result is that the working classes, being compelled to cease from their ordinary pursuits, are rendered more prone to desultory habits; the chain of their industry is, as it were, broken, and they lose that impetus which long-continued and uninterrupted practice never fails to give. Hence there arises a national character more fitful and capricious than that possessed by a people whose climate permits the regular exercise of their ordinary industry. Indeed, so powerful is this principle, that we may perceive its operation, even under the most opposite circumstances. It will be difficult to conceive a greater difference in government, laws, religion, and manners, than that which distinguishes Sweden and Norway, on the one hand, from Spain and Portugal, on the other. But these four countries have one great point in common. In all of them continued agricultural industry is impracticable. In the two southern countries labor is interrupted by the heat, by the dryness of the weather, and by the consequent state of the soil. In the two northern countries, the same effect is produced by the severity of the winter and the shortness of the days. The consequence is that these four nations, though so different in other respects, are all remarkable for a certain insta-

bility and fickleness of character; presenting a striking contrast to the more regular and settled habits which are established in countries whose climate subjects the working classes to fewer interruptions, and imposes on them the necessity of a more constant and unremitting employment.—*History of Civilization in England.*

BUCKLEY, JAMES MONROE, an American clergyman and editor; born at Rahway, N. J., December 16, 1836. He was educated at Pennington Seminary and entered the Wesleyan University, but left during the freshman year to study theology at Exeter, N. H. He entered the itinerant ministry of the New Hampshire Conference in 1858, and was stationed at Dover. He was transferred to Detroit, Mich., in 1864, and stationed as pastor of the Central Church. In 1866 he was transferred to New York East Conference, appointed pastor at Stamford, Conn., and later was successively pastor at several of the leading churches of his denomination in Brooklyn. He was a member of the General Conference of 1872 in Brooklyn, and of each successive quadrennial General Conference after that date. In 1880 he was elected editor of *The Christian Advocate* at New York. He was also a delegate to the Methodist Ecumenical Conference held in London in 1881, and the Centenary Ecumenical Conference held in Washington, D. C., in 1891, and also to the Ecumenical Conference in 1887.

Dr. Buckley received the degree of D.D. from the Wesleyan University at Middletown in 1872, and the degree of LL.D. from Emory College, Va. He was

a member of the General Conference Committee appointed to revise the *Methodist Hymnal*, and in connection with his extensive foreign travel—in Europe, Asia, and Africa, in the West and Northwest of the American Continent—has written an elaborate series of letters which have been published. The following is a partial list of his publications: *Two Weeks in the Yosemite Valley* (1873); *Supposed Miracles* (1875); *Christians and the Theatre* (1877); *Oats or Wild Oats* (1885); *The Land of the Czar and the Nihilist* (1885); *A Hereditary Consumptive's Successful Battle for Life* (1892); *Ingersoll Under the Microscope* (1892); *Travels in Three Continents* (1892, 2 vols.); and *Extemporaneous Oratory* (1899).

FOLLOWING YOUR OWN BENT.

The first hint I would give to young men is this: If you have a decided taste, a special aptitude for a particular profession or business, you should be governed by it, provided it be a business or profession for which there is any demand. This was the key to the success of George Stephenson, whose just fame will never die. The business of a ship chandler would not be likely to prosper in the heart of the Rocky Mountains, nor that of a civil engineer where there is no demand for his skill. But I do not think that most young men have a special taste for any particular branch of business. Their minds wander over the whole field of possible activity and opportunity. In such cases a leading principle should be that the business be honorable. While an honorable man can honor any business, he would not be wise to choose that of a scavenger or hod carrier if he could get a better. But here many false notions prevail. Some think that to sell silks or watches, or to be connected with a banking institution, is more honorable than to be a builder or a dealer in stone or wood. Do not be deceived. This is an age when the great manufacturer is as honorable as

the great banker, and the successful owner of a stone quarry stands as high, socially and commercially, as an importer of silks or diamonds. Be sure that your employment is a healthful one. No young man of feeble health should choose to be a bookkeeper, unless it be in a situation where a few hours a day will cover the time, nor to work in poisonous chemicals, nor to follow a business which requires a loss of rest. Select a pursuit for which there is a general and permanent, rather than a local and transient, demand. If possible, it should be one in which there are various departments and opportunities for promotion. Many, neglecting this, get into a groove, and never get out. A vocation which unites the action of the mind and body is the best for health and symmetrical development; and one that can be begun on a moderate capital gives the greatest promise of success.—*Oats or Wild Oats.*

BUFFON, GEORGE LOUIS LE CLERC, COMTE DE, a French naturalist; born at Montbard, September 7, 1707; died at Paris, April 16, 1788. Destined for the law, he showed so marked a preference for the physical sciences that he was permitted to follow his inclinations. In 1739 he became a member of the Academy of Sciences, and was appointed Keeper of the Royal Museum. He now conceived the idea of making the study of Natural History intelligible and attractive to all classes of readers. The idea he endeavored to carry out in his great work, *Histoire Naturelle, Générale et Particulière*, the first work which presents the separate known facts of natural history in a systematized and popular form. The work has now little scientific value, but it has been of

immense service in awakening and diffusing a love of the study of Nature. Buffon frequently presents his ideas in a highly imaginative form. In the following passage, the first man is supposed to narrate his recollections of the first day of his conscious existence.

THE FIRST DAY OF THE FIRST MAN.

I recollect that moment, full of joy and perplexity, when, for the first time, I was aware of my singular existence. I did not know what I was, where I was, or where I came from. I opened my eyes: how my sensations increased! The light, the vault of heaven, the verdure of the earth, the crystal of the waters, everything interested me, animated me, and gave me an inexpressible sentiment of pleasure. I thought at first that all these objects were in me and made a part of myself. I was confirming myself in this idea, when I turned my eyes toward the sun; its brilliancy distressed me; I involuntarily closed my eyelids, and I felt a slight sensation of grief. In this moment of darkness I thought I had lost my entire being.

Afflicted and astonished, I was thinking of this great change, when suddenly I heard sounds: the singing of the birds, the murmuring of the air, formed a concert, the sweet influence of which touched my very soul. I listened for a long time, and I soon felt convinced that this harmony was myself. Intent upon and entirely occupied with this new part of my existence, I had already forgotten light, that other portion of my being, the first with which I had become acquainted, when I reopened my eyes. What happiness to possess once more so many brilliant objects! My pleasure surpassed what I had felt the first time, and for awhile suspended the charming effect of sound. I fixed my eyes on a thousand different objects; I soon discovered that I might lose and recover these objects; and that I had, at my will, the power of destroying and reproducing this beautiful part of myself; and, although it seemed to me immense in its grandeur, from the quality of the rays of light, and

from the variety of the colors, I thought I had discovered that it was all a portion of my being.

I was beginning to see without emotion, and to hear without agitation, when a slight breeze, whose freshness I felt, brought to me perfumes that gave me an inward pleasure, and caused a feeling of love for myself. Agitated by all these sensations, and oppressed by the pleasure of so beautiful and grand an existence, I suddenly rose, and I felt myself taken along by an unknown power. I only made one step; the novelty of my situation made me motionless; my surprise was extreme; I thought my existence was flying from me; the movement I had made disturbed the objects around me; I imagined everything was disordered.

I put my hand to my head; I touched my forehead and eyes; I felt all over my body; my hand then appeared to me the principal organ of my existence. What I felt was so distinct and so complete, the enjoyment of it appeared so perfect, compared with the pleasure that light and sound had caused me, that I gave myself up entirely to this substantial part of my being, and I felt that my ideas acquired profundity and reality. Every part of my body that I touched seemed to give back to my hand feeling for feeling, and each touch produced a double idea in my mind. I was not long in discovering that this faculty of feeling was spread over every part of my body; I soon found out the limits of my existence, which had at first seemed to me immense in extent. I had cast my eyes over my body; I thought it of enormous dimensions, so large, that all the objects that struck my eye appeared to me, in comparison, mere luminous points. I examined myself for a long time, I looked at myself with pleasure, I followed my hand with my eyes, and I observed all its movements. My mind was filled with the strangest ideas. I thought the movement of my hand was only a kind of fugitive existence, a succession of similar things. I put my hand near my eyes; it seemed to me larger than my whole body, and it hid an infinite number of objects from my view.

I began to suspect that there was an illusion in the

sensations that my eyes made me experience. I had distinctly seen that my hand was only a small part of my body, and I could not understand how it could increase so as to appear of immoderate size. I then resolved to trust only to touch, which had not yet deceived me, and to be on my guard with respect to every other way of feeling and being. This precaution was useful to me. I put myself again in motion, and I walked with my head high and raised toward heaven. I struck myself slightly against a palm tree; filled with fear, I placed my hand on this foreign substance, for such I thought it because it did not give me back feeling for feeling. I turned away with a sort of horror, and then I knew for the first time that there was something distinct from myself. More agitated by this new discovery than I had been by all the others, I had great difficulty in reassuring myself; and, after having meditated upon this event, I came to the conclusion that I ought to judge of external objects as I had judged of the parts of my own body; that it was only by touching them that I could assure myself of their existence. I then tried to touch all I saw. I wanted to touch the sun; I stretched out my arms to embrace the horizon, and I only clasped the emptiness of air.

At every experiment that I made, I became more and more surprised; for all the objects around appeared to be equally near me: and it was only after an infinite number of trials that I learnt to use my eyes to guide my hand; and, as it gave me totally different ideas from the impressions that I received through the sense of sight, my opinions were only more imperfect, and my whole being was to me still a confused existence.

Profoundly occupied with myself, with what I was, and what I might be, the contrarieties I had just experienced humiliated me. The more I reflected, the more doubts arose in my mind. Tired out by so much uncertainty, fatigued by the workings of my mind, my knees bent, and I found myself in a position of repose. This state of tranquillity gave new vigor to my senses. I was seated under the shadow of a fine tree; fruits of a red color hung down in clusters within reach of my hand. I touched

them lightly; they immediately fell from the branch, like the fig when it has arrived at maturity. I seized one of these fruits. I thought I had made a conquest, and I exulted in the power I felt of being able to hold in my hand another entire being. Its weight, though very slight, seemed to me an animated resistance, which I felt pleasure in vanquishing. I had put this fruit near my eyes; I was considering its form and color. Its delicious smell made me bring it nearer; it was close to my lips; with long respirations I drew in the perfume, and I enjoyed in long draughts the pleasures of smell. I was filled with this perfumed air. My mouth opened to exhale it; it opened again to inhale it. I felt that I possessed an internal sense of smell, purer and more delicate than the first. At last I tasted. What a flavor! What a novel sensation! Until then I had only experienced pleasure; taste gave me the feeling of voluptuousness. The nearness of the enjoyment to myself produced the idea of possession. I thought the substance of the fruit had become mine, and that I had the power of transforming beings. Flattered by this idea of power, and urged by the pleasure I had felt, I gathered a second and a third fruit, and I did not tire of using my hand to satisfy my taste; but an agreeable languor, by degrees taking possession of my senses, weighed on my members, and suspended the activity of my mind. I judged of my inactivity by the faintness of my thoughts; my weakened senses blunted all the objects around, which seemed feeble and indistinct.

At this moment, my now useless eyes closed, and my head, no longer kept up by the power of my muscles, fell back to seek support on the turf. Everything became effaced, everything disappeared. The course of my thoughts was interrupted; I lost the sensation of existence. This sleep was profound, but I do not know whether it was of long duration, not yet having an idea of time, and therefore unable to measure it. My waking was only a second birth, and I merely felt that I had ceased to exist. The annihilation I had just experienced caused a sensation of fear, and made me feel that I could not exist forever. Another thing disquieted me. I did

not know that I had not lost during my sleep some part of my being. I tried my senses; I endeavored to know myself again. At this moment the sun, at the end of the course, ceased to give light. I scarcely perceived that I lost the sense of sight; I existed too much to fear the cessation of my being; and it was in vain that the obscurity recalled to me the idea of my first sleep.—*Natural History.*

BULLEN, FRANK THOMAS, an English novelist; born at Paddington, London, April 5, 1857. He received a scanty education, and in 1869 went to sea as an ordinary sailor. In 1871 he became a chief mate. He left the sea in 1883, and from 1884 to 1899 was a junior clerk in the British Meteorological Office. He then took up literature as a profession, and his stories of the sea soon attracted widespread attention. His books include *The Cruise of the Cachalot* (1898); *Idylls of the Sea* (1899); *The Log of a Sea-waif* (1899); *The Men of the Merchant Service* (1900); *With Christ at Sea* (1900); *A Sack of Shakings* (1901); *The Apostles of the Southeast* (1901); *Deep Sea Plunderings* (1902); *A Whaleman's Wife* (1902); and *Denizens of the Deep* (1904). Of his first book, *The Cruise of the Cachalot*, Rudyard Kipling wrote to the author: I've never read anything that equals it in its deep-sea wonder and mystery; nor do I think that any book before has so completely covered the whole business of whale-fishing, and at the same time given such real and new sea-pictures. You have thrown away material enough to make five books, and I congratulate you most

heartily. It's a new world that you've opened the door to.

The story of a storm at sea is vividly described by Mr. Bullen thus:

THE STORM AT SEA.

Our decks were full of water now, for it tumbled on board at all points; but as yet no serious weight of a sea had fallen upon us, nor had any damage been done. Such a miracle as that could not be expected to continue for long. Suddenly a warning shout rang out from somewhere, "Hold on all, for your lives!" Out of the hideous turmoil around arose, like some black, fantastic ruin, an awful heap of water. Higher and higher it towered, until it was level with our lower yards, then it broke and fell upon us. All was blank. Beneath that mass every thought, every feeling, fled but one—"How long shall I be able to hold my breath?" After what seemed a never-ending time, we emerged from the wave more dead than alive, but with the good ship still stanch underneath us, and Hope's lamp burning brightly. The moon had been momentarily obscured, but now shone out again, lighting up brilliantly our bravely battling ship. But, alas for others—men, like ourselves, whose hopes were gone. Quite near us was the battered remainder of what had been a splendid ship. Her masts were gone, not even the stumps being visible, and it seemed to our eager eyes as if she was settling down. It was even so, for as we looked, unmindful of our own danger, she quietly disappeared—swallowed up with her human freight in a moment, like a pebble dropped into a pond.

While we looked with hardly beating hearts at the place where she had sunk, all was blotted out in thick darkness again. With a roar, as of a thousand thunders, the tempest came once more, but from the opposite direction now. As we were under no sail, we ran little risk of being caught aback; but, even had we, nothing could have been done, the vessel being utterly out of control, besides the impossibility of getting about. It so happened, however,

that when the storm burst upon us again, we were stern on to it, and we drove steadily for a few moments until we had time to haul to the wind again. Great heavens! how it blew! Surely, I thought, this can not last long — just as we sometimes say of the rain when it is extra heavy. It did last, however, for what seemed an interminable time, although any one could see that the sky was getting kindlier. Gradually, imperceptibly, it took off, the sky cleared, and the tumult ceased, until a new day broke in untellable beauty over a revived world.—
The Cruise of the Cachalot.

GOLIATH AND THE SKIPPER.

I had been sitting thus absorbed in thought for nearly an hour, when Goliath came and seated himself by my side. We had always been great friends, although, owing to the strict discipline maintained on board, it was not often we got a chance for a "wee bit crack," as the Scotch say. Besides, I was not in his watch, and even now he should rightly have been below. He sat for a minute or two silent; then, as if compelled to speak, he began in low, fierce whispers to tell me of his miserable state of mind. At last, after recapitulating many slights and insults he had received silently from the captain, of which I had previously known nothing, he became strangely calm. In tones quite unlike his usual voice, he said that he was not an American-born negro, but a pure African, who had been enslaved in his infancy, with his mother, somewhere in the "Hinterland" of Guinea. While still a child, his mother escaped with him into Liberia, where he had remained till her death. She was, according to him, an Obeah woman of great power, venerated exceedingly by her own people for her prophetic abilities. Before her death, she had told him that he would die suddenly, violently, in a struggle with a white man in a far-off country, but that the white man would die too by his hand. She had also told him that he would be a great traveler and hunter upon the sea. As he went on, his speech became almost unintelligible, being mingled with fragments of a language I had

never heard before; moreover, he spoke as a man who is only half awake. A strange terror got hold of me, for I began to think he was going mad, and perhaps about to run amuck, as the Malays do when driven frantic by the infliction of real or fancied wrongs.

But he gradually returned to his old self, to my great relief, and I ventured somewhat timidly to remind him of the esteem in which he was held by all hands; even the skipper, I ventured to say, respected him, although, from some detestable form of ill-humor, he had chosen to be so sneering and insulting toward him. He shook his head sadly, and said, "My dear boy, youse de only man aboard dis ship — wite man, dat is — dat don't hate an' despise me becawse ob my color, wich *I* caint he'p; an' de God you beliebe in bless you fer dat. As fer me, w'at I done tole you's true, 'n befo' bery little w'ile you see it *come* true. 'N w'en *dat* happens w'at's gwine ter happen, I'se real glad to tink it gwine ter be better fer you — gwine ter be better fer eberybody 'board de 'Cach'lot'; but I doan keer nuffin 'bout anybody else. So long." He held out his great black hand, and shook mine heartily, while a big tear rolled down his face and fell on the deck. And with that he left me a prey to a very whirlpool of conflicting thoughts and fears.

The night was a long and dreary one — longer and drearier perhaps because of the absence of the darkness, which always made it harder to sleep. An incessant day soon becomes, to those accustomed to the relief of the night, a burden grievous to be borne; and although use can reconcile us to most things, and does make even the persistent light bearable, in times of mental distress or great physical weariness one feels irresistibly moved to cry earnestly, "Come, gentle night."

When I came on deck at eight bells, it was a stark calm. The watch, under Mistah Jones' direction, were busy scrubbing decks with the usual thoroughness, while the captain, bare-footed, with trouser-legs and shirt-sleeves rolled up, his hands on his hips and a portentous frown on his brow, was closely looking on. As it was my spell at the crow's-nest, I made at once for the main-rigging, and

had got half-way to the top, when some unusual sounds below arrested me.

All hands were gathered in the waist, a not unusual thing at the changing of the watch. In the midst of them, as I looked down, two men came together in a fierce struggle. They were Goliath and the skipper. Captain Slocum's right hand went naturally to his hip pocket, where he always carried a revolver; but before he could draw it, the long, black arms of his adversary wrapped around him, making him helpless as a babe. Then, with a rush that sent every one flying out of his way, Goliath hurled himself at the bulwarks, which were low, the top of the rail about thirty-three inches from the deck. The two bodies struck the rail with a heavy thud, instantly toppling overboard. That broke the spell that bound everybody, so that there was an instantaneous rush to the side. Only a hardly noticeable ripple remained on the surface of the placid sea.

But from my lofty perch the whole of the ghastly struggle had been visible to the least detail. The two men had struck the water, locked in closest embrace, which relaxed not even when far below the surface. When the sea is perfectly smooth, objects are visible from aloft at several feet depth, though apparently diminished in size. The last thing I saw was Captain Slocum's white face, with its starting black eyes looking their last upon the huge, indefinite hull of the ship whose occupants he had ruled so long and rigidly.—*The Cruise of the Cachalot.*

BUNCE, OLIVER BELL, an American editor and dramatist; born at New York, February 8, 1828; died there May 15, 1890. Thrown upon his own resources while still a boy, he entered the stationery house of Jansen & Bell. While connected with this house he began writing plays. *Fate,*

or the *Prophecy*, a tragedy in blank verse, and *Marco Bozzaris* were played by James W. Wallack, and *Love in '76*, a comedy, was played by Laura Keane in the leading woman's rôle. He also wrote a series of historical sketches which were afterward collected and published in a volume entitled *The Romance of the Revolution* (1862). In 1854 Mr. Bunce and his brother established a printing house and published Mrs. Ann S. Stephens's *Monthly*, Mr. Bunce acting as its editor. After a few years he became manager of the publishing house of James G. Gregory. For a short time he was connected with the house of Harper & Brothers as literary reader. In 1867 he formed a connection with D. Appleton & Co. which continued until his death. When *Appleton's Journal* was established in 1869, he was made associate editor, and upon the retirement of Robert Carter, in 1872, he became its chief editor. Besides the works mentioned Mr. Bunce was the author of *A Bachelor's Story* (1859); *Bensley* (1863); *Bachelor Bluff* (1881); *Don't* (1883); *Fair Words About Fair Women, Gathered from the Poets* (1883); *My House: an Ideal* (1884); *Adventures of Timias Terrystone* (1885); and *The Story of Happinoland* (1889).

NATURAL JUSTICE.

Natural Justice! There is no such thing. If there is natural justice, where and how is it exhibited? In what does it exist? In what way, I ask, has society supplanted or disregarded it? In Nature, sirs, there is neither justice, nor equity, nor equality; there is but one fundamental principle, and this is might. Throughout the whole dominion of Nature the lesser is ever conquered and absorbed by the greater; the weak succumb to the strong, the big consume the little; life in one form is de-

stroyed to perpetuate life in another form. The operations of Nature are harsh and inexorable, without mercy, without pity, without any sentiment soever, possessing one sole attribute — that of power. The equal right of different individuals to life, liberty, and happiness, is unknown. If we derive our ideas of right and wrong from certain implanted instincts, we certainly do not find their verification in any of the aspects of untamed Nature. Justice has no existence save as an intellectual perception of cultivated man — it is not a law of nature, but the sublime conception of man. How absurd, then, are all these frequent appeals to natural justice! The right term is natural injustice; and if we look closely we shall see that this elementary principle is continually operating in society; that there is always a persistent conflict between natural injustice and human justice. As in Nature the big consume the little, so in society we find the strong controlling and absorbing the weak, the lesser contributing to the fruition of the greater, despite our struggles to have it otherwise. As society has advanced, things have changed much more in name than in fact.—*Bachelor Bluff*.

BUNNER, HENRY CUYLER, an American poet and journalist; born at Oswego, N. Y., August 3, 1855; died at Nutley, N. J., May 11, 1896. He was educated in New York, and was about to enter Columbia College, when he accepted a position as clerk in an importing house. Being an omnivorous reader and a close and careful student as well, he soon gave up this place and trusted to his pen for a living. His intimate friend, J. Brander Matthews, says of his preparation and fitness for a literary

life: "He had supplemented his schooling by much browsing along the shelves of the library of his maternal uncle, Henry T. Tuckerman. He had taken Thoreau's advice to 'read the best books first or you may not have a chance to read them at all.' He had the British essayists at the ends of his fingers and the British poets at the tip of his tongue. He had been brought up on Shakespeare. He was a fair Latinist, and it is rare to find a lover of Horace whose own style lacks savor. While he was writing for the *Arcadian*, a short-lived journal, he was able to increase his acquaintance with the latter-day literatures of France and Germany. This was an equipment far richer than that of the ordinary young man who becomes an assistant on a comic paper." It was in 1873 that Bunner began to write for the *Arcadian*, and in 1877, on the issue of the first number of the English edition of *Puck*, that he appeared as an assistant editor of that paper. More than half the good things in *Puck* were by Bunner, and he soon became its chief editor, and held the position during the rest of his life. He was an energetic and tireless worker. Into the columns of his paper he poured an endless stream of poetry and prose, supplying almost off-hand at any time a rhyme of the times, a humorous ballad, a *vers de société*, a verse for a cartoon, a dialogue for the artist's drawing, "paragraphs pertinent and impertinent, satiric sketches of character, short stories, little comedies, and nondescript comicalities of all kinds." His more permanent works include *A Woman of Honor* (1883); *The Tower of Babel* (1883), a play written for Marie Wainwright; *Airs from Arcady* (1884); *In Partnership* (1884) — in collaboration

with J. Brander Matthews; *The Midge* (1886); *The Story of a New York House* (1887); *Zadoc Pine* (1891); *The Runaway Browns* (1892); *Rowen* (1892); *Made in France* (1893); *Short Sixes* (1894); and *Jersey Street and Jersey Lane* (1896). Shortly before the publication of *The Midge*, Mr. Bunner was married to the lady to whom he had dedicated the final stanza of *Airs from Arcady*, inscribed "To Her;" and to whom he dedicated all his subsequent books — "To A. L. B."

TO HER.

Oh, will you ever read it true,
When all the rhymes are ended —
How much of Hope, of Love, of You,
With every verse is blended?

TO A. L. B.

I put your rose within our baby's hand,
To bear back with him into Baby-land;
Your rose, you grew it — O my ever dear,
What roses you have grown me, year by year!
Your lover finds no path too hard to go,
While your love's roses round about him blow.
— *Written on the death of their baby.*

THE WAY TO ARCADY.

Oh, what's the way to Arcady,
To Arcady, to Arcady;
Oh, what's the way to Arcady,
Where all the leaves are merry.

*Oh, what's the way to Arcady,
The spring is rustling in the tree —
The tree the wind is blowing through —
It sets the blossoms flickering white.*

*I knew not skies could burn so blue
Nor any breezes blow so light.
They blow an old-time way for me,
Across the world to Arcady.*

Oh, what's the way to Arcady?
Sir Poet, with the rusty coat,
Quit mocking of the song-bird's note.
How have you heart for any tune,
You with the wayworn russet shoon?
Your scrip, a-swinging by your side,
Gapes with a great mouth hungry-wide.
I'll brim it well with pieces red,
If you will tell the way to tread.

*Oh, I am bound for Arcady,
And if you but keep pace with me
You tread the way to Arcady.*

And where away lies Arcady,
And how long may the journey be?

*Ah, that (quoth he), I do not know —
Across the clover and the snow —
Across the frost, across the flowers —
Through summer seconds and winter hours
I've trod the way my whole life long,
And know not now where it may be;
My guide is but the stir to song,
That tells me I can not go wrong,
Or clear or dark the pathway be.
Upon the road to Arcady.*

But how shall I do who cannot sing?
I was wont to sing, once on a time —
There is never an echo now to ring
Remembrance back to the trick of rhyme.

*'Tis strange you cannot sing (quoth he) —
The folk all sing in Arcady.*

But how may he find Arcady
Who hath nor youth nor melody?

*What, know you not, old man (quoth he) —
Your hair is white, your face is wise —
That Love must kiss that Mortal's eyes
Who hopes to see fair Arcady?
No gold can buy you entrance there;
But beggared Love may go all bare —
No wisdom won with weariness;
But Love goes in with Folly's dress —
No fame that wit could ever win;
But only Love may lead Love in
To Arcady, to Arcady.*

Ah, woe is me, through all my days,
Wisdom and wealth I both have got,
And fame and name, and great men's praise.
But Love, ah, Love! I have it not.
There was a time, when life was new —
But far away, and half forgot —
I only knew her eyes were blue;
But Love — I fear I knew it not.
We did not wed, for lack of gold,
And she is dead and I am old.
All things have come since then to me,
Save Love, ah, Love! and Arcady.

*Ah, then, I fear we part (quoth he),
My way's for Love and Arcady.*

But you, you fare alone, like me;
The gray is likewise in your hair,
What love have you to lead you there,
To Arcady, to Arcady?

*Ah, no, not lonely do I fare;
My true companion's Memory.
With Love he fills the Spring-time air;
With Love he clothes the winter tree.*

*Oh, past this poor horizon's bound
My song goes straight to one who stands —
Her face all gladdening at the sound —
To lead me to the Spring-green lands,
To wander with enlacing hands.
The songs within my breast that stir
Are all of her, are all of her.
My maid is dead long years (quoth he),
She waits for me in Arcady.*

Oh, yon's the way to Arcady,
To Arcady, to Arcady;
Oh, yon's the way to Arcady,
Where all the leaves are merry.

CANDOR.

"I know what you're going to say," she said,
And she stood up, looking uncommonly tall;
"You are going to speak of the hectic Fall
And say you're sorry the Summer's dead.
And no other Summer was like it, you know,
And can I imagine what made it so?
Now, are n't you, honestly?" "Yes," I said.

"I know what you're going to say," she said;
"You are going to ask if I forget
That day in June when the woods were wet,
And you carried me"—here she dropped her head—
"Over the creek; you are going to say,
Do I remember that horrid day?
Now, are n't you, honestly?" "Yes," I said.

"I know what you're going to say," I said;
"You are going to say that since that time
You have rather tended to run to rhyme,
And"—her clear glance fell and her cheek grew
red—
"And have I noticed your tone was queer?—
Why, everybody has seen it here!—
Now, are n't you, honestly?" "Yes," I said.

"I know what you're going to say," I said;
"You're going to say you've been much annoyed,
And I'm short of tact — you will say devoid —
And I'm clumsy and awkward, and call me Ted.
And I bear abuse like a dear old lamb,
And you'll have me, anyway, just as I am.
Now, are n't you, honestly?"
"Ye — es," she said.

THE OLD FLAG.

Off with your hat as the flag goes by!
And let the heart have its say;
You're man enough for a tear in your eye
That you will not wipe away.

You're man enough for a thrill that goes
To your very finger-tips —
Ay! the lump just left then in your throat that rose
Spoke more than your parted lips.

Lift up the boy on your shoulder, high,
And show him the faded shred —
Those stripes would be red as the sunset sky
If Death could have dyed them red.

The man that bore it with Death has lain
This twenty years and more; —
He died that the work should not be vain
Of the men who bore it before.

The man that bears it is bent and old,
And ragged his beard and gray —
But look at his eye fire young and bold,
At the tune that he hears them play.

The old tune thunders through all the air,
And strikes right in to the heart; —
If ever it calls for *you*, boy, be there!
Be there, and ready to start.

Off with your hat as the flag goes by!
Uncover the youngster's head!
Teach him to hold it holy and high,
For the sake of its sacred dead.

BUNSEN, CHRISTIAN KARL JOSIAS, a German statesman and philosopher; born in Korbach, Waldeck, August 25, 1791; died at Bonn, November 28, 1860. He studied divinity at Marburg, and philosophy at Göttingen. He also studied in Leyden, Paris, and Rome, and added to the languages already his, Icelandic, Persian, and Arabic. Through the influence of Niebuhr he was appointed Secretary of the Roman embassy, and, on Niebuhr's departure from Rome became resident Minister there. In 1841 he was sent to London as Special Minister, and was soon after appointed Prussian Ambassador to England. He resigned this position in 1854, and retired to Heidelberg, where he resided until his death.

Bunsen's works are very numerous, covering an immense variety of subjects. Most of them have been translated into English. We give the dates and the English titles of the principal of these: *On the Athenian Law of Inheritance* (1813); *The Basilicas of Christian Rome* (1843); *The Church of the Future* (1845); *Egypt's Place in Universal History* (1845-57); *Ignatius of Antioch and his Time and The Genuine and Spurious Epistles of Ignatius of Antioch* (1847); *Hippolytus and his Time* (1851), and *God in History* (1857). Bunsen also engaged upon *Bible*

Work, a treatise, only a part of which was completed at the time of his death.

ANIMAL WORSHIP AND METEMPSYCHOSIS.

The Egyptians were the first who taught the doctrine of the immortality of the soul, a fact mentioned by all Greek writers from Herodotus to Aristotle, and one brilliantly confirmed by the monuments.

The belief in the transmigration of the human soul into the bodies of animals, which was connected with it, is, as far as we can glean from the mythology of Asia, an Egyptian provincialism. Animal worship dates from the earliest times in Egypt, and became soon after the time of Menes the established religion throughout the empire (in the second dynasty). But the Egyptian doctrine of the transmigration of souls can alone explain this singular phenomenon as a point of popular belief and its public recognition. A sacred link was formed between animal and human life by that creed, and a mystical hypothesis having in course of time produced a symbol, this symbol, grew a superstitious worship, sanctioned soon after Menes as part of the state religion. . . .

It is in vain to resort either to wonder or fears for the explanation of animal worship. Neither the one nor the other will answer the purpose in the case of the harmless serpent. It will hardly be suggested that the deification of the cat is attributable to its usefulness in killing mice; or that of the crocodile, the jackal, and the wolf, to fear of their hostility, as though these animals would become less hostile to man because they were worshipped. It is equally impossible to suppose that solar symbolism was in any degree the original cause of animal worship, although some sacred animals have in the mystic theology of the Menes empire a conventional astronomical meaning. . . . But it is certain there was a spiritual root, Asiatic as to origin, Egyptian as to its peculiarity. The groundwork is a consciousness of moral responsibility, and a belief in the personal indestructibility of the human soul. A judgment is passed upon it at the point

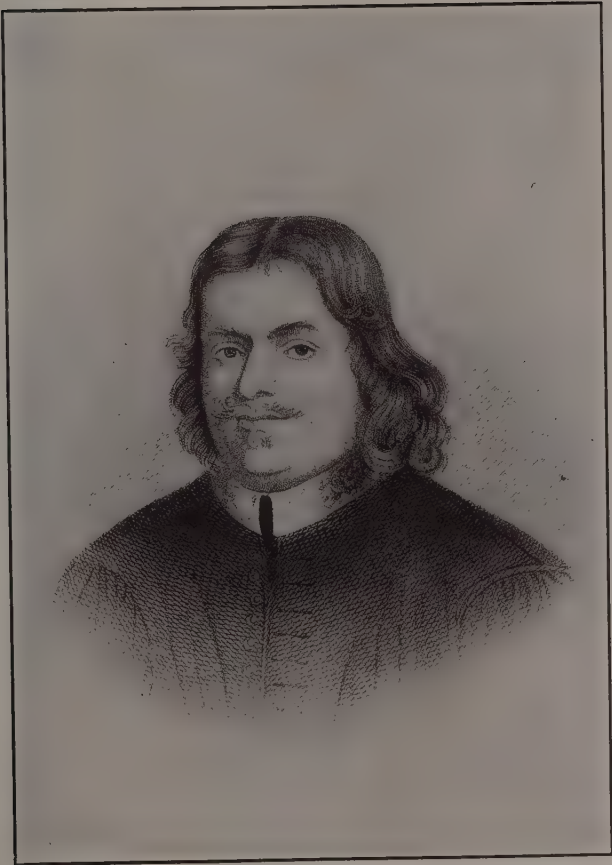
of death, and the punishment consists in its being condemned to be lowered from human to animal life, and be regulated by brutal instincts. This community between the human and animal soul being once admitted, one can understand how the Egyptian at last arrived at the idea of worshipping in animals a living manifestation of Divinity. The animals were to be mere symbols, but became by the inherent curse of idolatry, real objects of worship.

Starting from this higher point of view, which rests now on positive grounds and is perfectly real and concrete, we are enabled to explain the origin, growth, duration, and all the details of animal worship. When once the feeling of the divine and wonderful in animal nature was combined, by means of moral consciousness, with the internal life of man, through the transmigration of souls, the Egyptians ceased to feel any repugnance towards animals — the crocodile, for instance. Their useful as well as mischievous qualities, courage as well as timidity, acquired a mysterious charm, as being a travesty of human propensities and circumstances and a living image of the temporary punishment of the rational soul.

The real meaning of the celebrated passage in Herodotus about the reasons why the Egyptians bestowed so much care on the preservation of the body, and, as it were, on preventing it from passing away, must have been this. They believed in a resurrection of the body, so far at least that the aim of the soul was a new personal life as man, perhaps after having been doomed to undergo transmigration through animal bodies through 3,000 years — the same period as was assumed by Plato for the wandering of the soul, and termed by him the Cycle of Necessity, according to Pythagorean usage. The soul, on the death of its body, might pass into some animal form or other which came into existence at the very moment before it returned again into the human body, in a higher or lower state. Man justified is one with God, the eternal Creator, self-created. His bodily organ therefore is holy. This doctrine we may now read in every page of their sacred books. Thence the popular notion in Egypt,

that unless its old human envelope was preserved, the soul would be subject to disturbances and hindrances in performing its destined course.—*Egypt's Place in Universal History.*

BUNYAN, JOHN, an English author; born at Elstow, near Bedford, in 1628; died at Snow Hill, London, August 31, 1688. He was the son of a tinker, "my father's house," says he, "being of that rank that is meanest and most despised in the land." Nevertheless, he was sent to the village school in Bedford, where he learned to read and to write "according to the rate of other poor men's children," though he speedily forgot what he had learned. Bunyan grew up in the neighborhood in which he was born, learned his father's trade, and practised it faithfully. His hours of leisure were spent in the rude sports common to English country boys of his time. His favorite amusements were playing at tip-cat, dancing, and ringing the bells of the parish church — amusements which he afterward regarded as grievous sins, and which cost him many a struggle to renounce. Bunyan says of himself that, considering his tender years, he had "few equals for cursing, swearing,, lying, and blaspheming the holy name of God." He also says, "I was the very ringleader of all the youth that kept me company into all manner of vice and ungodliness." Yet he was never drunk, and he kept himself chaste. This he emphatically declared when, later in life, he was accused by his enemies of unchaste living. He calls "not only men, but angels," to prove



JOHN BUNYAN.

him guiltless of this sin, and adds: "Nor am I afraid to call God for a record upon my soul that in these things I am innocent." In early childhood his fears awoke. "My sins," he says, "did so offend the Lord that even in my childhood He did scare and affright me with fearful dreams, and did terrify me with dreadful visions. I have been in my bed greatly afflicted while asleep with apprehensions of devils and wicked spirits, who still, as I then thought, labored to draw me away with them, of which I never could be rid. I was afflicted with thoughts of the Day of Judgment night and day." Thus when only a child he mingled with his companions, an overwhelming load pressing down his spirit. "Yet," says he, "I could not let go my sins."

At the age of seventeen he enlisted in the Parliamentary army, and served in the campaign of 1645. He mentions only one incident in connection with his service, and this as showing the mercy of God toward him. "When I was a soldier, I, with others, was drawn out to go to such a place to besiege it; but when I was just ready to go one of the company desired to go in my room; and coming to the siege, as he stood sentinel, he was shot in the head with a musket bullet and died."

Soon after Bunyan's return from the army he married. He was then eighteen years of age. His wife was as poor as himself, but she brought with her a memory of a pious father and two books which had belonged to him: *The Plain Man's Pathway to Heaven* and *The Practice of Piety*. These books and the conversation of his wife, who talked to him about her father's virtues, awoke in him desires for a better

life. He became very attentive to the outward forms of religion, "going to church twice a day, and that with the foremost," and carrying his reverence for symbols so far that he "adored, and that with great devotion, even all things belonging to the church; counting all things holy that were therein contained." One day a sermon on Sabbath-breaking was preached in his hearing—a sermon which he looked upon as especially addressed to himself. He says, "At that time I felt what guilt was, though never before that I can remember; but then I was for the present greatly loaden therewith, and so went home when the sermon was ended with a great burden on my spirits." He shook off the burden, and went out on that same afternoon for his customary game of tip-cat. In the midst of the game, "a voice," says he, "did suddenly dart from Heaven into my soul, which said, 'Wilt thou leave thy sins and go to Heaven, or have thy sins and go to hell?' At this I was put to an exceeding maze; wherefore, leaving my cat upon the ground, I looked up to Heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me as being very hotly displeased with me, and as if he did sorely threaten me with some grievous punishment for these and other of my ungodly practices."

Thus he stood in the midst of his wondering companions, his heart sinking at the thought that he had been a great and grievous sinner, and that it was now too late for him to repent. This conclusion reached, he resolved that he would go on in sin, since he could get no comfort from anything else. He told his companions nothing of what was passing in his mind, but

"returned desperately" to his sport. This state of mind continued about a month. One day when he was standing at a neighbor's shop-window, the woman of the house, "a loose and ungodly wretch," rebuked him for swearing, telling him that she trembled to hear him, and that he was "able to spoil all the youth in the town" if they came in his company.

"At this reproof, I was silenced and put to secret shame, and that, too, as I thought before the God of heaven; wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might learn me to speak without this wicked way of swearing; for, thought I, 'I am so accustomed to it that it is in vain for me to think of a reformation, for I thought it could never be.' But how it came to pass I know not; I did from this time forward so leave my swearing that it was a great wonder to myself to observe it; and whereas before I knew not how to speak unless I put an oath before, and another behind, to make my words have authority, now I could without it speak better and with more pleasantness than ever I could before."—*Grace Abounding*.

He now began to read the Bible with pleasure, especially the historical parts. He also strove to obey the Commandments, and was regarded as a very pious man by his neighbors, who were amazed at his conversion "from prodigious profaneness to something like a moral life. 'Now I was,' they said, 'become godly; now I was become a right honest man,' which pleased me mighty well."

One by one Bunyan gave up his amusements. Bell-ringing had been his delight. He refrained from ringing the bells himself, but went to look on while his companions pulled the ropes. Then the thought "How

if one of the bells should fall?" drove him to the steeple door. "Then it came into my head: How if the steeple itself should fall? and this thought did so continually shake my mind, that I durst not stand at the steeple door any longer, but was forced to flee, for fear the steeple should fall on my head."

To give up dancing cost him a harder struggle. "I was full a year before I could quite leave that," says he. At length, when bell-ringing and dancing were abandoned, he had great peace of conscience. "I thought no man in England could please God better than I." His self-approval was not of long duration. One day when at work in Bedford, he saw three or four poor women sitting at a door in the sun, and "talking about the things of God." Bunyan joined them, and heard things unintelligible to him.

"Their talk was about a new birth, the work of God on their hearts; they talked of how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted and supported against the temptations of the devil. They also discoursed of their own wretchedness of heart, of their unbelief; and did condemn, slight and abhor their own righteousness as filthy and insufficient to do them any good. At this I felt my own heart to shake as mistrusting my condition to be naught."—*Grace Abounding*.

This was the beginning of a mental struggle, the like of which has not been recorded. All of Bunyan's confidence was swept away. The earth seemed sliding from beneath his feet. The heavens showed him the countenance of an angry God. Again and again he sought the poor women, every visit making him more miserable. He began to read the Bible with eager-

ness. "Indeed," says he, "I was then never out of the Bible, either by reading or meditation, still crying out to God that I might know the truth and way to heaven and glory."

From the Bible, Bunyan found that faith was the transforming power in man. How could he know that he had it? One day between Elstow and Bedford he was tempted to cry out to the puddles at the wayside, "Be dry!" "Truly," he says, "at one time I was going to say so, indeed." The thought that if, after having prayed for power to perform the miracle, he should fail, and thus prove himself a castaway, deterred him from making the attempt. Then he was harassed by fears that the day of grace for Bedford was past, and that therefore, he could not be saved. He was tormented with doubts whether there were in truth a God; whether the Scriptures were a fable; whether the Turks were not right. He felt prompted to kneel and pray to the trees, to a broomstick, to the parish bull. He saw in a vision the poor women of Bedford on the sunny side of a mountain while he was shrinking in frost and darkness. He saw a wall encompassing the mountain, and himself going about it again and again, trying to find some way of entrance. At length he saw a narrow gap, through which, after many efforts, he passed and "sat down in the midst of them, and so was comforted with the light and heat of the sun."

This vision gave him a little comfort, but it was short-lived. The darkness gathered about him. His own description of Christian in the Valley of the Shadow of Death gives a faint idea of his condition for months. His feet trod on the verge of the bottomless pit. Hideous faces leered at him, and hellish voices

poured blasphemy into his ears. He was tempted to sell his part in the merits of Christ. Night and day he heard voices saying, "Sell Him, sell Him." "I will not, I will not, I will not! never, not for thousands of worlds!" cried the tortured soul. He held his mouth shut with his hand, that he might not speak the dreadful words. At length, one morning, when he was in bed, worn out with the struggle, the thought passed through his mind, "Let Him go if He will."

"Now was the battle won, and down fell I, as a bird that is shot from the top of a tree, into great guilt and fearful despair. Thus getting out of my bed, I went moping into the field, but God knows with as heavy a heart as mortal man, I think, could bear; where for the space of two hours I was like a man bereft of life, and as now past all recovery, and bound over to eternal punishment."—*Grace Abounding*.

In this state, he continued for two years. He compared himself to Esau, who found no place for repentance. He compared himself to Judas, and believed he had committed the unpardonable sin. An "ancient Christian" whom he consulted on the subject, agreed with him, and he was driven to the verge of despair. He was seized with a trembling, which he took to be a mark similar to that of Cain. "Thus," says he, "did I wind and twine and shrink under the burden that was upon me; which burden also did so oppress me that I could neither stand, nor go, nor lie, either at rest or quiet." But light came.

"One day I walked into a neighboring town, and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state that my sin had brought me to; and after long musing I lifted up my head, but

methought I saw as if the sun that shineth in the heavens did grudge to give light, and as if the very stones in the street, and tiles upon the houses, did bend themselves against me; methought that they all combined together to banish me out of the world: I was abhorred of them, and unfit to dwell among them, or to be partaker of their benefits, because I had sinned against the Saviour. O how happy, now, was every creature over what I was, for they stood fast and kept their station, but I was gone and lost."—*Grace Abounding*.

As, in the bitterness of his soul, he was crying, "How can God comfort such a wretch as I am?" a voice came in answer, "This sin is not unto death." "At which I was as if I had been raised out of a grave." Dawn had come. Now he could pray. There were a few more months of alternate joy and depression, but the full brightness of morning was at hand.

"One day, as I was passing in the field, and that, too, with some dashes on my conscience, fearing yet lest all was not right, suddenly this sentence fell upon my soul, 'Thy righteousness is in heaven;' and methought withal I saw, with the eyes of my soul, Jesus Christ at God's right hand; there, I say, as my righteousness, so that wherever I was, or whatever I was adoring, God could not say of me, he wants my righteousness, for that was just before him—for my righteousness was Jesus Christ himself, the same yesterday and to-day and forever. Now did my chains fall off my legs, indeed. I was loosed from my affliction and irons, my temptations, also, fled away; so that from that time those dreadful Scriptures of God left off to trouble me; now went I also home rejoicing for the grace and love of God."—*Grace Abounding*.

Bunyan now became a member of the Baptist church at Bedford. When he had been for some time connected with the church, he was asked to take part in

exhortation. This request, he says, "did much dash and abash" his spirit. At length he was persuaded to speak in private to a few persons, and afterward to greater numbers. His hearers "did solemnly protest, as in the sight of the great God, they were both affected and comforted, and gave thanks to the Father of mercies for the grace bestowed upon him." In 1655 he was appointed to preach. His preaching became an extraordinary success. He was illiterate, but books could not have given him the sympathy with struggling souls which he had acquired through his own struggles. He was filled with one thought—the lost condition of man without a Saviour. His work was to win souls to Christ, and this was the only end he had in view. He preached wherever opportunity offered, and the people flocked to hear him.

In 1660 the Act against Nonconformists was revised. Bunyan was one of the first to suffer. He was arrested when about to preach near Harlington, and was imprisoned in Bedford jail. He had received warning of his intended arrest, and could easily have secreted himself; but this he would not do, lest it should discourage his congregation. He remained in Bedford jail for the most of twelve years. "He was flattered and menaced." He was threatened with banishment. He might have been set at liberty if he would have promised not to preach. "If I am out of prison to-day, I will preach the Gospel again to-morrow, by the help of God," said he.

During this imprisonment he learned to make long tagged laces, in order to assist in supporting his family. His wife and children were permitted to visit him.

One of his children, a little daughter, was blind. Bunyan says :

“The parting with my wife and poor children hath often been to me in this place as the pulling of my flesh from my bones; and that not only because I am too, too fond of those great mercies, but also because I should have often brought to my mind the hardships, miseries, and wants my poor family were like to meet with should I be taken from them, especially my poor blind child, who lay nearer my heart than all I had beside. Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow on thee.”

At length he began to write. He wrote articles against close communion in his own sect, and against various errors of other sects. While writing a treatise on Christian progress, he compared it to a pilgrimage. His imagination awoke. Thoughts came crowding upon him. He wrote “with delight,” not dreaming that his work was something which “men would not willingly let die.” Thus was produced *The Pilgrim's Progress*. When the first part was finished Bunyan showed it to his friends. Some advised him to print it; “others said, ‘Not so.’” Bunyan knew that it would reach those whom he could not reach in another way, and he decided to print it. The book rapidly made its way. Only one copy of the first edition is now known to be extant. In 1678 a second edition was published with additions. In 1685 it had reached the ninth edition. Circulated at first among the poor and humble, it has become the admiration of men of the greatest genius and learning. It has been translated

into many languages, and has been more read than any other book except the Bible.

In prison Bunyan also wrote *Grace Abounding to the Chief of Sinners*, the history of his spiritual struggles. The last years of his imprisonment were lightened by the indulgence of his jailers, who permitted him to attend meetings in Bedford. In 1672 he was set at liberty. Although nominally a prisoner, he had been chosen pastor of the Baptist church in Bedford, and the day after his release his license as pastor was issued. He was forty-four years old. His imprisonment had matured and mellowed his character and genius, and given him opportunities for writing. His writings had made him famous. He had great authority among the Baptists, and went annually to London to preach in the Baptist churches. He received offers of promotion to places of wider influence, but he preferred to live quietly in Bedford, preaching and writing, "loving to reconcile differences and make friendships with all."

In 1684 the second part of *The Pilgrim's Progress* was published. It was soon followed by *The Holy War*, the account of the taking of the "fair and delicate town" of Mansoul by Diabolus, and of its recapture by Prince Emmanuel. Of this work Macaulay says that if *The Pilgrim's Progress* had not been written, *The Holy War* would have been the first of allegories. *The Life of Mr. Badman* is a didactic tale in the form of a dialogue between Mr. Wiseman and Mr. Attentive. It describes the career of a vulgar scoundrel, and is "a vivid picture of rough life in the days of Charles II." Mr. Badman is a reprobate,

living all his life in sin, and dying in peace. Though now little read, it is a remarkable work.

Bunyan's death was the consequence of an act of charity. In 1688 he travelled on horseback from Bedford to Reading to reconcile a father to his son, whom he had disinherited. Bunyan's mission was successful, but it cost him his life. Returning by London, he was overtaken by rain and drenched to the skin. He reached the house of a friend in London, where he died ten days afterward of a fever. His last words were, "Take me, for I come to Thee." He was buried at Bunhill Fields.

THE LAND OF BEULAH.

After this, I beheld until they were come unto the Land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves awhile to rest; and, because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the Celestial country, therefore thy were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continuously sound so melodiously, that they could not sleep; and yet they received as much refreshment as if they had slept their sleep ever so soundly. Here, also, all the noise of them that walked in the streets was, More pilgrims are come to town. And another would answer, And so many went over the water, and were let in at the golden gates to-day. They would cry again, There is now a legion of Shining Ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after all their sorrow. Then the Pilgrims got up, and walked to and fro; but how were their ears now filled with heavenly noises, and their ears delighted with celestial visions! In this land they heard nothing, saw nothing, felt nothing, smelled

nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that tasted a little bitterish to the palate, but it proved sweeter when it was down. In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed how the river to some had its flowings, and what ebbings it had had while others had gone over it. It has been in a manner dry for some, while it has overflowed its banks for others. In this place the children of the town would go into the King's gardens, and gather nosegays for the Pilgrims, and bring them to them with much affection. Here also grew camphire, with spikenard, and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all chief spices. With these the Pilgrims' chambers were perfumed, while they stayed there; and with these were their bodies anointed, to prepare them to go over the river when the time appointed was come.—*Pilgrim's Progress, Part II.*

MR. STANDFAST CROSSES THE RIVER.

When Mr. Standfast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast when he was about half-way in, stood awhile, and talked to his companions that had waited upon him thither; and he said: "This river has been a terror to many; yea, the thoughts of it also have often frightened me. Now, methinks, I stand easy; my foot is fixed upon that upon which the feet of the priests that bare the ark of the covenant stood while Israel went over Jordan. The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thought of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going now to see that head that was crowned with thorns, and that face that

was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot, too. His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His word I did use to gather for my food, and for antidotes against my faintings. 'He has held me, and hath kept me from mine iniquities; yea, my steps hath he strengthened in his way.'"—Now, while he was thus in discourse, his countenance changed, his strong man bowed under him; and after he had said, "Take me, for I come unto thee," he ceased to be seen of them. But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the Pilgrims as they went up and followed one another in at the beautiful gate of the city.—*Pilgrim's Progress, Part II.*

THE DEALINGS OF DIABOLUS WITH MY LORD UNDERSTANDING
AND MR. CONSCIENCE.

Now having got possession of this stately palace or castle, what doth he but makes it a garrison for himself, and strengthens and fortifies it with all sorts of provision against the King Shaddai, or those that should endeavor the regaining of it to him and his obedience again. This done, but not thinking himself yet secure enough, in the next place he bethinks himself of new modelling the town; and so he does, setting up one, and putting down another at pleasure. Wherefore my Lord Mayor, whose name was my Lord Understanding, and Mr. Recorder, whose name was Mr. Conscience, these he put, out of place and power.

As for my Lord Mayor, though he was an understanding man, and one, too, that had complied with the rest of the town of Mansoul in admitting the giant into the

town; yet Diabolus thought not fit to let him abide in his former lustre and glory, because he was a seeing man. Wherefore he darkened him, not only by taking from him his office and power, but by building an high and strong tower, just between the sun's reflections and the windows of my lord's palace; by which means his house and all, and the whole of his habitation, were made as dark as darkness itself. And thus, being alienated from the light, he became as one that was born blind. To this his house, my lord was confined as to a prison, nor might he, upon his parole go, farther than within his own bounds. And now, had he had an heart to do for Mansoul, what could he do for it, or wherein could he be profitable to her? So then, so long as Mansoul was under the power and government of Diabolus (and so long it was under him as it was obedient to him, which was even until by a war it was rescued out of his hand), so long my Lord Mayor was rather an impediment in, than an advantage to, the famous town of Mansoul.

As for Mr. Recorder, before the town was taken, he was a man well read in the laws of his King and also a man of courage and faithfulness to speak truth at every occasion; and he had a tongue as bravely hung, as he had a head filled with judgment. Now, this man Diabolus could by no means abide, because, though he gave his consent to his coming into the town, yet he could not, by all the wiles, trials, stratagems, and devices that he could use, make him wholly his own. True, he was much degenerated from his former King, and also much pleased with many of the giant's laws and service; but all this would not do, forasmuch as he was not wholly his. He would now and then think upon Shaddai, and have dread of his law upon him, and then he would speak against Diabolus with a voice as great as when a lion roareth. Yea, and would also at certain times, when his fits were upon him (for you must know that sometimes he had terrible fits), make the whole town of Mansoul shake with his voice; and therefore the new King of Mansoul could not abide him.

Diabolus, therefore, feared the Recorder more than any that was left alive in the town of Mansoul, because, as I

said, his words did shake the whole town; they were like the rattling thunder, and also like thunderclaps. Since, therefore, the giant could not make him wholly his own, what doth he do but studies all he can to debauch the old gentleman, and by debauchery to stupefy his mind and more harden his heart in the ways of vanity. And as he attempted, so he accomplished his design: he debauched the man and, by little and little, so drew him into sin and wickedness, that at last he was not only debauched, as at first, and so by consequence defiled, but was almost (at last, I say) past all conscience of sin. And this was the farthest Diabolus could go. Wherefore he bethinks him of another project, and that was to persuade the men of the town that Mr. Recorder was mad, and so not to be regarded. And for this he urged his fits, and said, "If he be himself, why doth he not do thus always? But," quoth he, "as all mad folks have their fits, and in them their raving language, so hath this old man and doating gentleman."

Thus, by one means or another, he quickly got Mansoul to slight, neglect, and despise whatever Mr. Recorder could say. For, besides what already you have heard, Diabolus had a way to make the old gentleman, when he was merry, unsay and deny what he in his fits had affirmed. And, indeed, this was the next way to make himself ridiculous, and to cause that no man should regard him. Also he never spake freely for King Shaddai, but always by force and constraint. Besides, he would at one time be hot against that at which, at another, he would hold his peace; so uneven was he now in his doings. Sometimes he would be as if fast asleep, and again sometimes as dead, even then when the whole town of Mansoul was in her career after vanity, and in her dance after the giant's pipe.

Wherefore, sometimes when Mansoul did use to be frightened with the thundering voice of the Recorder that was, and when they did tell Diabolus of it, he would answer that what the old gentleman said was neither of love to him nor pity to them, but of a foolish fondness that he had to be parting; and so would hush, still, and put all to quiet again. And that he might leave no argument un-

urged that might tend to make secure, he said, and said it often, "O Mansoul! consider that, notwithstanding the old gentleman's rage, and the rattle of his high and thundering words, you hear nothing of Shaddai himself;" when, liar and deceiver that he was, every outcry of Mr. Recorder against the sin of Mansoul was the voice of God in him to them. . . . "Moreover, O Mansoul," quoth he, "consider how I have served you, even to the uttermost of my power; and that with the best that I have, could get, or procure for you in all the world. . . . I have not laid any restraint upon you; you have no law, statute, or judgment of mine to fright you; I call none of you to account for your doings, except the madman — you know who I mean; I have granted you to live, each man like a prince in his own, even with as little control from me as I myself have from you."

And thus would Diabolus hush and quiet the town of Mansoul, when the Recorder that was did at times molest them; yea, and with such cursed orations as these would set the whole town in a rage and fury against the old gentleman. Yea, the rascal crew at some times would be for destroying him. They have often wished in my hearing that he had lived a thousand miles off from them: his company, his words, yea, the sight of him, and especially when they remembered how in old times he did use to threaten and condemn them (for all he was now so debauched), did terrify and afflict them sore.—*The Holy War*.

THE PRISONERS FROM MANSOUL APPEAR BEFORE PRINCE
EMMANUEL

Well, the time is come that the prisoners must go down to the camp, and appear before the Prince. And thus was the manner of their going down: Captain Boanerges went with a guard before them, and Captain Conviction came behind, and the prisoners went down, bound in chains, in the midst. So, I say, the prisoners went in the midst, and the guard went with flying colors behind and before, but the prisoners went with drooping spirits. Or,

more particularly thus:—The prisoners went down all in mourning; they put ropes upon themselves; they went on, smiting themselves on the breast, but durst not lift up their eyes to heaven. Thus they went out at the gate of Mansoul, till they came into the midst of the Prince's army, the sight and glory of which did greatly heighten their affliction. Nor could they now longer forbear, but cry aloud, "O unhappy men! O wretched men of Mansoul!" Their chains, still mixing their dolorous notes with the cries of the prisoners, made the noise more lamentable.

So when they came to the door of the Prince's pavilion, they cast themselves prostrate upon the place; then one went in and told his Lord that the prisoners were come down. The Prince then ascended a throne of state, and sent for the prisoners in; who, when they came, did tremble before him, also they covered their faces with shame. Now, as they drew near to the place where he sat, they threw themselves down before him. Then said the Prince to the Captain Boanerges, "Bid the prisoners stand upon their feet." Then they stood trembling before him, and he said, "Are you the men that heretofore were the servants of Shaddai?" And they said, "Yes, Lord, yes." Then said the Prince again, "Are you the men that did suffer yourselves to be corrupted and defiled by that abominable one, Diabolus?" and they said, "We did more than suffer it, Lord, for we chose it of our own mind." The Prince asked further, saying, "Could you have been content that your slavery should have continued under his tyranny as long as you had lived?" Then said the prisoners, "Yes, Lord, yes; for his ways were pleasing to our flesh, and we were grown aliens to a better state."—"And did you," said he, "when I came up against the town of Mansoul, heartily wish that I might not have the victory over you?"—"Yes, Lord, yes," said they. Then said the Prince, "And what punishment is it, think you, that you deserve at my hands, for these and other your high and mighty sins?" And they said, "Both death and the deep, Lord; for we have deserved no less." He then asked again if they had aught to say for themselves why the sen-

tence that they confessed they had deserved should not be passed upon them. And they said, "We can say nothing, Lord: thou art just, for we have sinned." Then said the Prince, "And for what are those ropes in your hands?" The prisoners answered, "These ropes are to bind us withal to the place of execution, if mercy be not pleasing in thy sight." So he further asked, if all the men in the town of Mansoul were in this confession as they? And they answered, "All the natives, Lord; but for the Diabolonians that came into our town where the tyrant got possession of us, we can say nothing for them."

Then the Prince commanded that a herald should be called, and that he should, in the midst and throughout the camp of Emmanuel, proclaim, and that with sound of trumpet, that the Prince, the son of Shaddai, had, in his Father's name, and for his Father's glory, gotten a perfect conquest and victory over Mansoul; and that the prisoners should follow him and say Amen. So this was done as he had commanded. And presently the music that was in the upper regions sounded melodiously, the captains that were in the camp shouted, and the soldiers did sing songs of triumph to the Prince; the colors waved in the wind, and great joy was everywhere, only it was wanting as yet in the hearts of the men of Mansoul.

Then the Prince called for the prisoners to come and to stand again before him, and they came and stood trembling. And he said unto them, "The sins, trespasses, iniquities that you, with the whole town of Mansoul, have from time to time committed against my Father and me, I have power and commandment from my Father to forgive to the town of Mansoul, and do forgive you accordingly." And having so said, he gave them a written parchment, and sealed with seven seals, a large and general pardon, commanding my Lord Mayor, my Lord Will-be-will, and Mr. Recorder to proclaim, and cause it to be proclaimed to-morrow, by that the sun is up, throughout the whole town of Mansoul. Moreover, the Prince stripped the prisoners of their mourning weeds, and gave them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Then he

gave to each of the three jewels of gold and precious stones, and took away their ropes and put chains of gold about their necks and ear-rings in their ears.

Now, the prisoners, when they did hear the gracious words of Prince Emmanuel, and had beheld all that was done unto them, fainted almost quite away; for the grace, the benefit, the pardon, was sudden, glorious and so big, that they were not able to stand up under it. Yea, my Lord Will-be-will swooned outright; but the Prince stepped to him, put his everlasting arms under him, embraced him, kissed him, and bid him be of good cheer, for all should be performed according to his word. He also did kiss and embrace and smile upon the other two that were Will-be-will's companions, saying, "Take these as further tokens of my love, favor, and compassion to you; and I charge you that you, Mr. Recorder, tell in the town of Mansoul what you have heard and seen."

Then were their fetters broken to pieces before their faces, and cast into the air, and their steps were enlarged under them. Then they fell down at the feet of the Prince, and kissed his feet, and wetted them with tears: also they called out with a mighty strong voice, saying, "Blessed be the glory of the Lord from this place." So they were bid rise up and go to the town, and tell to Mansoul what the Prince had done. He commanded, also, that one with a pipe and tabor should go and play before them all the way into the town of Mansoul. Then was fulfilled what they never looked for, and they were made to possess that which they never dreamed of.—*The Holy War*.

THE DOUBTERS.

The doubters are such as have their name from their nature as well as from the land and kingdom where they are born; their nature is to put a question upon every one of the truths of Emmanuel, and their country is called the land of "Doubting," and that land lieth off, and furthest remote to the north, between the land of "Darkness" and that called the "Valley of the Shadow of Death." For

though the land of Darkness and that called the Valley of the Shadow of Death be sometimes called as if they were one and the self-same place, yet indeed they are two, lying but a little way asunder, and the land of Doubting points in, and lieth between them. This is the land of Doubting; and these that came with Diabolus to ruin the town of Mansoul are the natives of that country.—*The Holy War*.

BURCKHARDT, JOHN LUDWIG, a Swiss explorer; born at Kirchgarten, near Lausanne, November 24, 1784; died at Cairo, Egypt, October 17, 1817. He was educated at Leipsic and Göttingen. In 1806 he was engaged by the African Association of England to explore the interior of Africa. He spent three years in preparation for the undertaking by studying the Eastern languages. In 1809 he went to Aleppo. Here he disguised as a Mussulman, and thoroughly mastered the Arabic language. He went thence to Cairo, proposing to join a caravan bound for Fezzan. From Cairo he made a journey up the Nile, and, disguised as a Syrian merchant, crossed the Nubian desert. In 1816 he visited Mount Sinai, and then returned to Cairo, where he died after an illness of several months. The following just and honorable tribute to the character of this ill-fated and much lamented traveller is from the pages of Waddington's *Visit to Ethiopia*, published in 1822: "We followed the steps of Burckhardt, with his book in our hands, and it is impossible to take leave of him without expressing our admiration of his character and our gratitude for the instruction he has afforded us. His

acquired qualifications were, I believe, never equalled by those of any other traveller; his natural ones appear to me even more extraordinary. Courage to seek danger, and calmness to confront it, are not uncommon qualities; but it is difficult to court poverty and to endure insult. Hardships, exertions, and privations of all kinds are easy to a man in the enjoyment of health and vigor; but, during repeated attacks of a dangerous disease, which he might have considered as so many warnings to escape from his fate, that he should never have allowed his thoughts to wander homeward—that when sickening among the sands and winds of the desert, he should never have sighed for the freshness of his native mountains—this does, indeed, prove an ardor in the good cause in which he was engaged, and a resolution, if necessary, to perish in it, that make his character very uncommon and his fate most lamentable; and perhaps none are more capable of estimating his character, and surely none can more sincerely lament his fate, than those who can bear testimony to the truth of his information; who have trod the country that he has so well described, and gleaned the fields where he has reaped so ample a harvest.” His journals, letters, and memoranda had been sent to England, and were published at intervals after his death. They include *Travels in Nubia* (1819); *Travels in Syria and the Holy Land* (1822); *Travels in Arabia* (1829); *Notes on the Bedouins and Wahabys* (1830), and *Arabic Proverbs* (1830).

WADY MOUSA, IN SYRIA.

In following the rivulet of Eldjij westward the valley soon narrows again; and it is here that the antiquities of Wady Mousa begin. . . . At the point where the val-

ley becomes narrow is a large sepulchral vault, with a handsome door hewn in the rock on the slope of the hill which rises from the right bank of the torrent; on the same side of the rivulet, a little farther on, I saw some other sepulchres with singular ornaments. Here a mass of rock has been insulated from the mountain by an excavation which leaves a passage five or six paces in breadth between it and the mountain. It forms nearly a cube of sixteen feet, the top being a little narrower than the base; the lower part is hollowed into a small sepulchral cave with a lower door; but the upper part of the mass is solid. There are three of these mausolea at a short distance from each other. A few paces lower, on the left side of the stream, is a larger mausoleum similarly formed, which appears, from its decayed state and the style of its architecture, to be of more ancient date than the others. Over its entrance are four obelisks, about ten feet in height, cut out of the same piece of rock; below is a projecting ornament, but so much defaced by time that I was unable to discover what it had originally represented; it had, however, nothing of the Egyptian style.

Continuing for about three hundred paces farther along the valley, which is in this part about one hundred and fifty feet in breadth, several small tombs are met with on both sides of the rivulet, excavated in the rock, without any ornaments. Beyond these is a spot where the valley seemed to be entirely closed by high rocks, but upon a nearer approach I perceived a chasm about fifteen or twenty feet in breadth, through which the rivulet flows westward in winter; in summer its waters are lost in the sand and gravel before they reach the opening which is called El Syk. The precipices on either side of the torrent are about eighty feet in height; in many places the opening between them at top is less than at bottom, and the sky is not visible from below.

As the rivulet of Wady Mousa must have been of the greatest importance to the inhabitants of the valley, and more particularly of the city, which was entirely situated on the west side of the Syk, great pains seem to have been taken by the ancients to regulate its course. Its bed ap-

pears to have been covered with a stone pavement, of which many vestiges yet remain, and in several places stone walls were constructed on both sides to give the water its proper direction, and to check the violence of the torrent. A channel was likewise cut on each side of the Syk, on a higher level than the river, to convey a constant supply of water into the city in all seasons, and to prevent all the water from being absorbed in summer by the broad torrent bed, or by the irrigation of the fields in the valley above the Syk. . . .

On the side of the perpendicular rock, directly opposite to the issue of the main valley, an excavated mausoleum came in view, the situation and beauty of which are calculated to make an extraordinary impression upon the traveller, after having traversed for half an hour such a gloomy and almost subterraneous passage as I have described. . . . The principal part is a chamber sixteen paces square and about twenty-five feet high. There is not the smallest ornament on the walls, which are quite smooth, as well as the roof, but the outside of the entrance door is richly embellished with architectural decorations. Several broad steps lead up to the entrance, and in front of all is a colonnade of four columns, standing between two pilasters.

On each of the three sides of the great chamber is an apartment for the reception of the dead. A similar excavation, but larger, opens into each end of the vestibule, the length of which latter is not equal to that of the colonnade as it appears in front, but terminates at either end between the pilaster and the neighboring column. The doors of the two apartments opening into the vestibule are covered with carvings richer and more beautiful than those on the door of the principal chamber. The colonnade is about thirty-five feet high, and the columns are about three feet in diameter, with Corinthian capitals. The pilasters at the two extremities of the colonnade, and the two columns nearest to them, are formed out of the solid rock, like all the rest of the monument, but the two centre columns, one of which has fallen, were constructed separately, and were composed of three pieces each. The

colonnade is crowned with a pediment, above which are other ornaments which, if I distinguished them correctly, consisted of an insulated cylinder crowned with a vase, standing between two other structures in the shape of small temples, supported by short pillars. The entire front, from the base of the columns to the top of the ornaments, may be sixty or sixty-five feet. The architrave of the colonnade is adorned with vases, connected together with festoons.

The exterior wall of the chamber at each end of the vestibule, which presents itself to the front between the pilaster and the neighboring column, was ornamented with colossal figures in bas-relief; but I could not make out what they represented. One of them appears to have been a female mounted upon an animal, which from the tail and hind leg appears to have been a camel. All the other ornaments sculptured on the monument are in perfect preservation. The natives call this monument *Kasr Faraoun*, or Pharaoh's castle, and pretend that it was the residence of a prince. But it was rather the sepulchre of a prince; and great must have been the opulence of a city which could dedicate such monuments to the memory of its rulers. . . .

In continuing a little farther among the sepulchres, the valley widens to about one hundred and fifty yards in breadth. Here to the left is a theatre cut entirely out of the rock, with all its benches. It may be capable of containing about 3,000 spectators; its area is now filled with gravel, which the winter torrent brings down. The entrance of many of the sepulchres is in like manner almost choked up. There are no remains of columns near the theatre.

Following the stream about one hundred and fifty paces farther, the rocks open still farther, and I issued upon a plain two hundred and fifty or three hundred yards across, bordered by heights of more gradual ascent than before. Here the ground is covered with heaps of hewn stones, foundations of buildings, fragments of columns, and vestiges of paved streets; all clearly indicating that a large city once existed here. On the left side of the river is



ROBERT J. BURDETTE.

a rising ground extending westward for nearly a quarter of a mile, entirely covered with similar remains. On the right bank, where the ground is more elevated, ruins of the same description are also seen. In the valley near the river, the buildings have probably been swept away by the impetuosity of the winter torrent; but even here are still seen the foundations of a temple and a heap of broken columns; close to which is a large *birket*, or reservoir of water, still serving for the supply of the inhabitants during the summer. The finest sepulchres in Wady Mousa are in the eastern cliff, in front of this open space, where I counted upward of fifty close to each other. . . . In comparing the testimonies of the authors cited in Reland's *Palæstrina*, it appears very probable that the ruins in Wady Mousa are those of the ancient *Petra*. Of this at least I am persuaded, from all the information I procured, that there is no other ruin between the extremities of the Dead Sea and Red Sea of sufficient importance to answer to that city.—*Travels in Syria and the Holy Land*.

BURDETTE, ROBERT JONES, an American journalist, humorist, lecturer and clergyman; born at Greensboro, Penn., July 30, 1844. While a child, he, with his parents, removed to Peoria, Ill., and received his education in the public schools of that city. In 1862, when only eighteen years old, he enlisted in the Forty-seventh Regiment of Illinois volunteers and served throughout the war. Though he served in the ranks only, he won the reputation of being a brave and efficient soldier. Before the war he had been a writer on the *Peoria Transcript*, and in 1869 he again became connected with that journal as one of the editors. He afterward, with a friend, bought out or established a literary newspaper at Peoria, but this

enterprise did not prove a success, and was abandoned. In 1874 the business manager of the Burlington (Iowa) *Hawkeye* offered him an editorial position on that paper, which he accepted, the *Hawkeye* becoming more widely known through his connection with it. His first lecture, *The Rise and Fall of the Mustache*, at once became popular. He wrote for magazines and other periodicals, and published in book-form *Rise and Fall of the Mustache and Other Hawk-eyetems* (1877); *Hawkeyes* (1880); *Life of William Penn* (1882); *Innach Garden and Other Comic Sketches* (1886); *Sons of Asoph* (1889), and *Chimes From a Jester's Bells* (1892).

THE BIRTH OF WILLIAM PENN.

William Penn was born in London, on Monday morning, October 14, 1644. He was not born with his hat on, but this is the only time he was ever seen in his bare head. The fact that he was born on wash-day was regarded by the augurs as an indication that he would be a man of peace, loving quiet and determined to have it, if it cost him a lifetime of contention and dispute. . . . The father of the great Quaker, also William Penn—for this thrifty family was very economical in the matter of names—was a sailor. His father before him, Giles Penn, was captain of a merchantman, and young William shipped before the mast on his father's vessel. In those good old times the traffic of the sea was about equally divided between the merchants and the pirates; so the honest merchant, who robbed nobody save his customers, carried his purse in one hand and a pistol in the other as he sailed. The pirate of the time was a most avaricious wretch. Whatever he saw, he wanted; and what he wanted, he got, unless the owner carried a longer cutlass and heavier guns. So the young sailor was well trained in all the ways of trade. He bought in the cheapest and sold in the highest market, and thumped the pirates, until,

loving fighting better than trading, he entered the royal navy.

It is evident that this William Penn did not inherit the Quaker principles of his renowned son. Before he was twenty years old he was a captain in the royal navy, not by purchase, but by rapid promotion on his merits. Having now a secured position which would keep him away from home the greater part of the time — for only officers of the United States navy are compelled to live ashore — Captain Penn married a Dutch girl, Margaret Jasper, daughter of John Jasper, a merchant of Rotterdam. Margaret was very wealthy, but Captain Penn did not consider this a bar to their union. "No," said the frank, honest-hearted sailor, "I would marry you if you had ten times so much money." His father-in-law was deeply affected by this unselfish declaration, and on January 6, 1643, the young people were married, and took handsome lodgings in London, living near the Tower, which was then the fashionable quarter for naval men. . . .

In the quarrel between the King and the Commons in 1643, Captain Penn calmly but firmly established himself on the fence until he could see in which cart the melons were loaded, and when Captain Penn saw the melons loaded into the people's cart, he came down from his high seat on the fence and said that he, too, was a reformer, and cast his lot with the strongest side. "It is a frosty day," he said, "when I happen to be shut out with a minority." He was placed in command of a twenty-eight-gun ship, the *Fellowship*; slipped anchor and dropped down the river Saturday morning, October 12th, and the Monday morning following he was telephoned from the city: "Hello, Fellowship!" "Hello, Central!" "Boy's morning — blue eyes — eight-pounder. Good-by." And without another word he rushed ashore and chased the first street-car all the way to his lodgings.—*Life of William Penn.*

TAME INDIANS.

This year and those following it abound in old settlers' stories of cold weather, unprecedentedly high water,

big yields of corn, the comfort of the cave houses, abundance of game, and tame Indians. A boy was sent out by an improvident white family to beg corn of some industrious Indians. One of the Indians, seeing the boy had nothing to put the corn in, and knowing a great deal better than to lend a basket, or anything else, to a white man, took off the boy's trousers, tied the ends of the legs together, filled them with corn, and hanging the laden bifurcated garmenture about the boy's neck, sent him home. Again, some most excellent Indians, meeting some white boys in the woods in the afternoon, fearing they might get lost, sent them home; then came to the house late at night, unable to sleep for anxiety, to ask if the boys got home all right. They seemed very much disappointed, on learning that they did, and were then sound asleep in bed, and went away profoundly dejected, the elder of the Indians remarking to his comrades "that a scalp in the bush is worth six in the house." . . . In those days when the Friends went to yearly meeting, it was the custom of some families to leave the children at home, and the Indians always came over to the house, washed the youngsters' faces, brushed their hair until they cried, just as vigorously as their own mothers could, and would have clawed their tender scalps, pulled their hats down to their necks, and, with a final whack on the crowns, so that not even a cyclone could lift the hat, sent them to school. Then they fed the baby, rocked it to sleep, swept and dusted the rooms, brushed the fender and scoured the hearth with venetian red, pocketed a handful of buttons, some spoons, and a caseknife, slid the grindstone under their blankets, gathered up the ax, smelt around the pantry for rum, and went away into the pathless forest without waiting to receive the thanks of the grateful parents.—*Life of William Penn.*

In 1887 Mr. Burdette was licensed as a Baptist clergyman and in 1892 removed to Pasadena, Cal. In 1901 he became pastor of the Baptist Tabernacle at Los Angeles, Cal.

BÜRGER, GOTTFRIED AUGUST, a German lyric poet; born at Molmerswende, January 1, 1748; died at Göttingen, June 8, 1794. He was educated at Aschersleben and at Halle, and was twice married. He studied theology at Halle, and law at Göttingen, but neglected both for poetry. Through the influence of his friend, Boje, who was one of the members of a famous literary association to which Bürger had been admitted, he obtained a collectorship at Altengleichen. It was here that he wrote his celebrated ballad of *Lenore*, which was inspired by hearing a peasant girl singing some snatches of a ghost-story song by moonlight. This ballad immediately established his reputation as a poet. All this Göttingen band of poets devoted their talents to the production of lyric verse, and their rhymed popular songs, when set to simple, attractive melodies, spread quickly throughout the country. Their poetry was mostly of the quiet kind, describing not action but passive emotion. Bürger alone, of all the group, essayed the dramatic style which Goethe created. He revelled in mystery and gloom, and it was his delight to conjure up ghosts and depict the terror their appearance caused. He describes with much force the conflicts in the human mind between love and duty, treachery and infidelity, but his imagination fails him in the realm of tender feeling. Intemperance ruined his life. His later years were spent at Göttingen, and would have been spent in abject poverty had he not received assistance from the government of Hanover. Two editions of his works were published before his death

(1778-1779); a third was brought out (1796). Since this time there have been many editions of his poems.

LENORE.

Lenore starts at daybreak's shine
From troubled dreams: "O say,
Art dead or faithless, Wilhelm, mine.
How long wilt thou delay?"
He'd gone with Frederic's host to wield
His sword on Prague's dread battle-field,
Nor had he sent to tell
If he were safe and well.

The monarch and the empress, tired
Of bickering, brawl and feud,
To bend their stubborn wills conspired,
And peace at length conclude;
Each host with song and shouting rang,
With trumpet blast and clash and clang;
Decked with a verdant spray,
Each homeward wends his way.

And everywhere, aye, everywhere,
In road and lane and street,
Went forth the old, the young, the fair,
The shouting host to meet.
"Thank Heaven!" child and mother cried;
"O welcome!" many a promised bride.
Alas! kiss and salute
Were for Lenore mute.

To glean intelligence she sought,
Of all she asked the name,
But there was none could tell her aught,
"Mong all the host that came.
When all were passed, in dark despair,
She wildly tore her raven hair;
In rage and grief profound,
She sank upon the ground.

Her mother hastened to her side,—
 “God, banish these alarms!
 What is the matter, child?” she cried,
 And clasped her in her arms.
 “O mother, mother, all is o’er!
 O world, farewell for evermore!
 No mercy God doth know.
 Unhappy me, O woe!”

“Have mercy, God! in thee we trust.
 Child, pray a *Pater Noster*!
 What God decrees is right and just,
 God us with care will foster.”—
 “O mother, this illusion flee!
 Unjust, unjust is God to me!
 Availed my prayers before?
 Now need I pray no more.”

“Help, God! who knows the Father knows
 He hears his children’s prayer;
 The sacrament will soothe thy woes,
 And soften thy despair.”—
 “O mother, mother, nought will tame,
 No sacrament will quench this flame,
 No sacrament avails,
 When death our flesh assails.”

“My child, what if the faithless youth,
 In Hungary’s far plains,
 Have cast aside his faith and truth
 For other nuptial chains?
 Look on his heart, my child, as dead,
 ’Twill bring no blessings on his head.
 When soul and body part,
 Flames will consume his heart.”

“O mother, mother, all is o’er!
 Forever lost, forlorn!
 Death, death is all that I implore,
 O would I’d ne’er been born?”

Go out, go out, thou life, thou spark!
Die 'midst these horrors drear and dark!
No mercy God doth know.
Unhappy me, O woe!"

"Help, God, do not thy vengeance wreak
Here on thy sickly child!
She knows not what her tongue doth speak;
O be thy judgment mild!
All earthly cares, my child, forswear
For God and thy salvation care!
Then for thy soul's avail
A bridegroom will not fail."—

"What is salvation, mother? say!
O mother, what is hell?
Salvation is with Wilhelm, yea,
Without him is but hell.
Go out, go out, thou light, thou spark!
Die 'midst these horrors drear and dark!
Nor there, nor here on earth
Hath bliss without him worth."

Thus raged with dread omnipotence
Despair in every vein.
Blaspheming, she of Providence
Continued to complain;
She wrung her hands, she beat her breast,
Until the sun sank down to rest,
Till o'er the vaulted sphere
The golden stars appear.

Hark! tramp, tramp, without is heard
A charger in full speed!
And at the gate a rider, spurred,
Dismounts his reeking steed.
And hark! O hark! the portal's ring,
So soft, so gentle, ting-ling-ling!
Then came unto her ear
These words, distinct and clear:

"Holla! my child, come, ope the door!
Dost wake, my love, or sleep?
Lov'st thou me now as heretofore?
And dost thou laugh or weep?"
"Ah, Wilhelm, thou, so late by night?
I've wept and watched till dimmed my sight.
My grief, alas, how great!
Whence comest thou so late?"

"We saddle but at dead of night;
I from Bohemia come,
'Twas late ere I began my flight,
Now will I bear thee home."
"Ah, Wilhelm, quick, come in to me!
The wind howls through the hawthorn-tree!
Come in, my fondest, best,
And warm thee on my breast!"

"O let it howl and whistle round
The hawthorn-tree, my sweet!
The charger paws, the spurs resound,
To linger 'tis not meet.
Come, bind thy dress, spring up to me,
Behind me, for to-day I thee
A hundred leagues must bear,
My nuptial couch to share."

"Unto her bridal bed will bear
A hundred leagues thy bride?
O hark! the clock rings through the air
Its tongue eleven cried."—
"Come, dearest, come, the moon is bright,
The dead and we ride quick by night.
To-day thou shalt, I vouch,
Lie on thy nuptial couch."—

"Where is thy little chamber? where
Thy nuptial bed? relate!"
"Cool, small, and quiet, far from here,

Eight boards — two small, six great! —
 “There’s room for me?” — “For me and thee.
 Come, bind thy dress, spring up to me!
 The guests await, and hope
 Our chamber door will ope.”

She tied her dress, and with a bound
 Upon the charger sprung;
 Her arms of lily white around
 The faithful rider slung;
 And tramp, tramp, tramp, they flew anon
 In furious gallop, on, on, on!
 Steed snorted, rider, too;
 The sparks and pebbles flew.

On sinister and dexter hand,
 Before their eyes in sunder,
 How swiftly fly mead, heath, and land!
 The bridges, how they thunder!
 “Love, fear’st thou aught? The moon shines
 bright!
 Hurrah! the dead ride quick by night!
 Dost fear the dead?” — “Ah no,
 But love, O speak not so!”

What tongues are they which sweep along?
 The flapping ravens hurry.
 Hark, tolling bells! Hark, wailing song,
 “The body we will bury.”
 A mourning train came on before,
 A coffin and a bier they bore.
 Their song — so croaks the frog,
 Ill boding in the bog.

“At midnight bury in the tomb
 The corpse with song and wail!
 I bear my youthful spouse now home,
 Come to the bride’s regale!
 Come, Sexton, bring the choir along,

And chant to me our nuptial song!
Speak, priest, thy blessing, ere
We to our couch repair!"

The song was hushed, the bier was gone —
Obedient to his call,
Whoop! whoop! behind the charger on
They scoured, one and all.
And tramp, tramp, tramp, they flew anon,
In furious gallop on, on, on!
Steed snorted, rider, too;
The sparks and pebbles flew.

How flew unto the right and left
Hedge, tree, and mountain fast!
How swiftly flew, both right and left,
Town, village, hamlet, past! —
"Love, fear'st thou aught? The moon shines bright.
Hurrah! the dead ride quick by night!
Dost fear, my love, the dead?"
Ah, leave in peace the dead!"

See there! see there! Ha! dimly seen,
How dance around the wheel,
Crown'd by the moonbeam's pallid sheen,
The spectral dead their reel.
"So ho! ye rout, come here to me!
Ye rabble rout, come follow me!
And dance our wedding reel
Ere we to slumber steal."

Whoop! whoop! ho, ho! the spirits flee
Behind with din and noise;
So with the withered hazel-tree
The rustling whirlwind toys.
And further, further, flew they on,
In furious gallop, on, on, on!
Steed snorted, rider, too;
The sparks and pebbles flew.

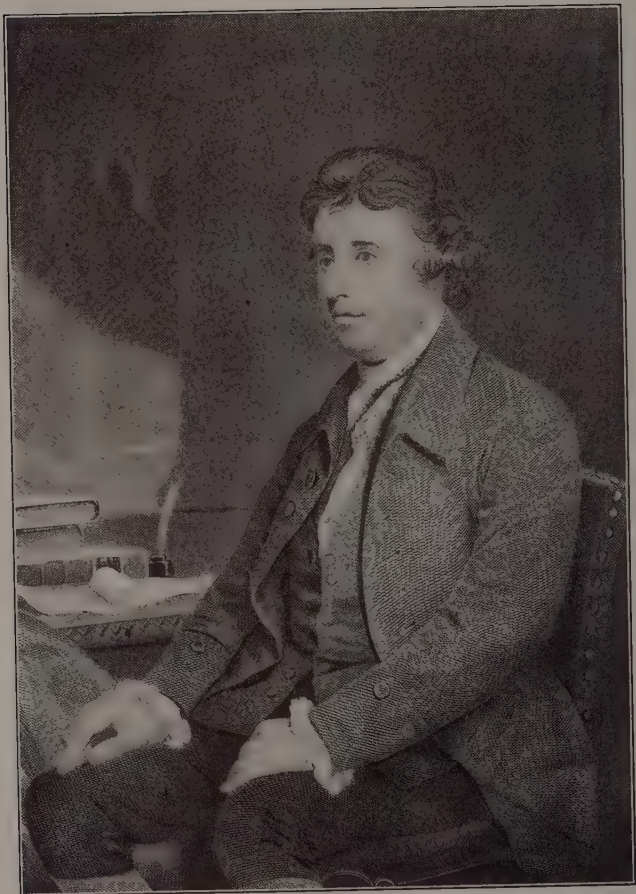
How all beneath the moonbeam flew,
How flew it far and fast!
How o'er their head the heavens blue,
And stars flew swiftly past!
"Love, fear'st thou aught? The moon shines bright.
Hurrah! the dead ride quick by night!
Dost fear, my love, the dead?"
"Ah speak not of the dead!"

"Steed, steed! methinks the cock I hear;
Nigh is the sand-glass spent.
Steed, steed! up, up! away from here!
The morning air I scent.
At length, at length, our race is run,
The nuptial bed at length is won,
The dead ride quick by night,
Now, now will we alight."

Unto an iron gate anon
In wild career they flew,
With slender twig one blow thereon
Burst lock and bolt in two.
Wide open creaked the folding door,
And grave on grave they hurried o'er,
And tombstones gleamed around
Upon the moonlit ground.

Ha! look! see there! within a trice,
Wheugh! wheugh! a horrid wonder!
The rider's jerkin, piece by piece,
Like tinder falls asunder.
Upon his head no lock of hair,
A naked skull all grisly bare;
A skeleton, alas!
With scythe and hour-glass.

The snorting charger pranced and neighed,
Fire from his nostrils came,
Ho, ho! at once beneath the maid
He vanished in the flame.



EDMUND BURKE.

And howl on howl ran through the sky,
 From out the pit a whining cry;
 Lenore's heart was wrung,
 'Twixt life and death she hung.

Now in the moonlight danced the train
 Of phantom spirits round,
 In giddy circles, in a chain;
 Thus did their howl resound;
 "Forbear! forbear! though hearts should break,
 Blaspheme not, lest God's wrath thou wake!
 Thy body's knell we toll.
 May God preserve thy soul!"

—*Translation of* ALFRED BASKERVILLE.

BURKE, EDMUND, a British statesman, orator, and essayist; born at Dublin January 12, 1729; died at Beaconsfield, July 8, 1797. He was educated at the Dublin University, where he was graduated in 1748. Being destined by his father for the English bar, he went to London in 1750, to keep his terms at the Temple. But he inclined to letters rather than to law. He had already written an Ode, which was subsequently produced as an oratorio, upon

THE WITCHES AND FAIRIES OF SHAKESPEARE

At Shakespeare's happy birth,
 With fire ethereal Jove his soul endowed;
 Then bade him spurn the narrow bounds of Earth
 And sordid wishes of the grovelling crowd
 That chain the free-born mind. "And take," he said,
 "This sacred charge, O Fancy: to his sight,
 Glancing in all their colors, be displayed
 The airy forms that sport in thy pure fields of light

For his vast mind, with innate wisdom fraught
 Beyond what taught
 The bards of yore,
 Thy trackless regions boldly shall explore,
 I guarding. Thus, O Goddess, have I sworn;
 And now is come the fated hour:
 Earth now shall see and own thy power
 Forth beam in thy son. Be Shakespeare born!" . . .
 — *Epode I.*

But Oh! What sudden gloom,
 What horror overcasts the lowering day?
 How yawns that shaggy cave, whose dreary womb
 Ne'er felt the genial sun's enlivening ray,
 Black, noisome, cheerless! Lo! how all around
 With feeble cries the gliding spectres throng!
 Hark! how I hear with hollow, tremulous sound
 The solemn-muttered spell, and horrid magic song;
 Save me; what magic forms my soul affright!
 By the pale light
 Of yon blue fire
 I know their scowling fronts, their wild attire,
 See through the glimmering darkness of the cave.
 By Padoke warned, their rites they sing,
 And slowly walk in dismal ring
 Around the charmed Cauldron's bubbling wave!
 What howling whirlwinds rend the sky!
 How shakes the ivy-mantled tower!
 The conscious sun turns back his eye,
 And Nature, trembling, owns their power.
 For whom, at yonder livid flame,
 Do ye the deed without a name?
 Ye secret Hags, whence breathes this sound?
 Why sinks the Cauldron in the ground?
 Why do these thunders roll?
 Tell me what means that armèd head?
 Why comes that bloody child? — The Hags are fled;
 They vanished into air. — Amazement wrung my soul.
 — *Strophe III.*

Whither, ye Beldames do ye roam?
 Love ye wild Lapland's Gothic night?
 None now shall tread that Cavern's gloom
 Nor spy your dreadful mystic rite.
 None now shall see, in yonder plain,
 The gambols of Titania's train.
 No more the Elves, with printless face
 The Ocean's ebbing waters chase,
 Or fly the swelling tide;
 Nor over the wide-watered shore
 Sit listening to the Curfew's sullen roar;
 Nor nightly mushrooms make along the mountain's side.
 — *Antistrophe III.*

Ariel, who sees thee now
 Upon the Bat's wing sail along the sky?
 Who sees thee sit upon the blossomed bough,
 Bask on the rose or in the cowslip lie!
 No more shalt thou upon the sharp north run,
 Or pierce into the earth, or tread the main;
 No more with clouds bedim the mid-day sun,
 Or fire angry bolts or pour the rattling rain.
 For who can wield like Shakespeare's skilful hand
 That magic wand
 Whose potent sway
 The Elves of Earth and Air and Sea obey?
 Yet, Fancy, once again on Britain smile;
 Yet choose some favorite Son again
 O'er all thy boundless realms to reign:
 O! give another Shakespeare to our Isle!
 — *Epode III.*

Burke made his first notable appearance in authorship in 1756 in a little volume entitled *A Vindication of Natural Society*, purporting to be a posthumous work of Bolingbroke, whom it was meant to satirize. So clever was the imitation of the style and manner of Bolingbroke, that the work was taken for genuine; and some ten years later when Burke saw fit to put

forth a second edition of the book, which was by this time recognized to be his, he felt it necessary to prefix a preface declaring that its design was simply ironical. The *Vindication* is ostensibly a letter written by the aged statesman to a young nobleman just entering upon a public career:

SUPPOSED LAST WORDS FROM BOLINGBROKE.

You are, my lord, but just entering into the world; I am going out of it. I have played long enough to be heartily tired of the drama. Whether I have acted my part in it well or ill, posterity will judge with more candor than I, or than the present age, with our present passions, can possibly pretend to. For my part, I quit it without a sigh, and submit to the sovereign order without murmuring. The nearer we approach to the goal of life the better we understand the true value of our existence, and the real weight of our opinions. We set out much in love with both, but we leave much behind us as we advance. We first throw the tales along with the rattles of our nurses; those of priest keep their hold a little longer, those of our governors the longest of all. But the passions which prop these opinions are withdrawn one after another; and the cool light of reason at the setting of our life, shows us what a false splendor played upon these objects during our more sanguine seasons. Happy, my Lord, if, instructed by my experience, and even by my errors, you come early to make such an estimate of things as may give freedom and ease to your life. I am happy that such an estimate promises me comfort at my death.—*Vindication of Natural Society*.

In the subjoined passage of the *Vindication* Burke hardly exaggerates the statements actually put forth by such writers as Bolingbroke and Rousseau. One who, finding such a statement in the writings of Burke, and not knowing that it was meant as grave

irony, might well suppose that the writer was seriously propounding his own views:

THE SLAVERY OF CIVILIZATION.

There are in Great Britain upward of a hundred thousand people employed in lead, tin, iron, copper, and coal mines. These unhappy wretches scarce ever see the light of the sun; they are buried in the bowels of the earth; there they work at a severe and dismal task, without the least prospect of ever being delivered from it. They subsist on the coarsest and worst sort of fare; they have their health miserably impaired, and their lives cut short by being perpetually confined in the close vapor of these malignant minerals. A hundred thousand more at least are tortured without remission by the suffocating smoke, intense fires, and constant drudgery necessary in refining and managing the products of those mines. If any man informed us that two hundred thousand innocent persons were condemned to so intolerable slavery, how should we pity the unhappy sufferers, and how great would be our just indignation against those who inflicted so cruel and ignominious a punishment! . . .

But this number—considerable as it is—and the slavery, with all its baseness and horror, which we have at home, is nothing to what the rest of the world affords of the same nature. Millions are daily bathed in the poisonous damps and destructive effluvia of lead, copper, and arsenic, to say nothing of those other employments, those stations of wretchedness and contempt, in which civil society has placed the numerous *enfants perdus* of her army. Would any rational man submit to one of the most tolerable of these drudgeries for all the artificial enjoyments which policy has made to result from them? . . .

Indeed, the blindness of one part of mankind, co-operating with the frenzy and villainy of the other, has been the real builder of this respectable fabric of political society. And as the blindness of mankind has caused their slavery, in return, their state of slavery is made a

pretence for continuing them in a state of blindness; for the politician will tell you gravely that their life of servitude disqualifies the greater part of the race of man for a search of truth, and supplies them with no other than mean and insufficient ideas. This is but too true, and this is one of the reasons for which I blame such institutions.—*Vindication of Natural Society.*

In this same year, 1756, Burke, at the age of six-and-twenty, published the essay on *The Sublime and Beautiful*, a treatise which has a kind of traditional repute. A single brief extract will give an idea of the general character of the essay:

THE SUBLIME AND BEAUTIFUL COMPARED.

On closing this general view of Beauty, it naturally occurs that we should compare it with the Sublime; and in this comparison there appears a remarkable contrast. For sublime objects are vast in their dimensions, beautiful ones comparatively small. Beauty should be smooth and polished; the Great rugged and negligent; Beauty should shun the right line, yet deviate from it insensibly. The Great, in many cases, loves the right line; and when it deviates it often makes a strong deviation. Beauty should not be obscure; the Great ought to be dark and gloomy. Beauty should be light and delicate; the Great ought to be solid, and even massive. They are, indeed, ideas of a very different nature: one being founded on pain, the other on pleasure; and however they may vary afterward, from the direct nature of their causes, yet these causes keep up an eternal distinction between them—a distinction never to be forgotten by any whose business it is to affect the passions.

In the infinite variety of natural combinations we must expect to find the qualities of things the most remote imaginable from each other united in the same object. We must expect also to find combinations of the same kind in the works of art. But when we consider the power of an object upon our passions we must know

that when anything is intended to affect the mind by the force of some predominant property, the affection produced is like to be the more uniform and perfect if all the other properties and qualities of the object be of the same nature and tending to the same design as the principal:

“ If black and white blend, soften, and unite,
A thousand ways, are there no black and white? ”

If the qualities of the Sublime and Beautiful are sometimes found united, does this prove that they are the same? does it prove that they are in any way allied? does it prove even that they are not opposite and contradictory? — Black and white may soften, may blend; but they are not therefore the same. Nor, when they are so softened and blended with each other, or with different colors, is the power of black as black, or of white as white, so strong as when each stands uniform and distinguished.

— *The Sublime and Beautiful*, III., 27.

For several years the life of Burke was that of a literary man. In 1757 he published a work in two volumes, entitled *An Account of the European Settlements in America*, one of the best passages of which is:

THE CHARACTER OF COLUMBUS.

In treating of the progress of the Spanish discoveries and arms, instead of designs laid in science, and pursued with a benevolent heart and gentle measures, we are but too often to show an enthusiastic avarice, urging men forward to every act of cruelty and horror. The character of this first discoverer was eminently different from that of all with whom he dealt, and from that of most of those who pursued his discoveries and conquests; some with a vigor and conduct equal, but all with virtues very much inferior. In his character is hardly one trait of a truly great man wanting. For to the ideas of the most penetrating philosopher, and a scheme built upon

them worthy of a great king, he joined a constancy and patience which could alone carry it into execution with the fortune of a private man.

Continual storms at sea, continual rebellions of a turbulent people on shore, vexations, disappointments, and cabals at court were his lot all his life; and these were the only rewards of services which no favors could have rewarded sufficiently. His magnanimity was proof against all these, and his genius surmounted all the difficulties they threw in his way, except that of his payments — the point in which such men ever meet with the worst success, and urge with the least ability.

That surpassing art, possessed by so few, of making every accident an instrument in his designs; his nice adjustment of his behavior to his circumstances, temporizing or acting vigorously as occasion required, and never letting the occasion pass by him; the happy talent of concealing and governing his own passions, and managing those of others; all these conspire to give us the highest idea of his capacity. And as for his virtues, his disinterested behavior, his immovable fidelity to the ungrateful Crown he served, the just policy of his dealings with the Indians, his caution against giving them any offence, and his tender behavior to them when conquered, which merited him the glorious title of their father, together with his zeal to have them instructed in the truths of religion, raise him to the elevated rank of those few men whom we ought to consider as examples to mankind and ornaments to human nature.— *European Settlements in America, Chap. VII.*

Burke's political career properly began in 1761, when William Gerard Hamilton (known as "Single-Speech Hamilton"), having been made Secretary for Ireland, chose Burke as his private secretary. Hamilton held this post for two years, and Burke was rewarded for his services with a pension of £300, which, however, he soon threw up, having quarrelled with Hamilton. Returning to London, he became promi-

ment in the famous literary society of which Johnson was the recognized chief. In 1765 the Marquis of Rockingham, who had been made Prime Minister, selected Burke as his private secretary, and in the next year he was returned to Parliament for Wendover, a "pocket borough" owned by Lord Verney. He was a member of Parliament without interruption until 1794, and from the first took a foremost place as a statesman and orator. If we except Demosthenes, and perhaps Cicero and Webster, there is no other man whose forensic efforts have exercised so great an influence upon political affairs. We present extracts from a few of these Parliamentary speeches:

ON TAXING THE AMERICANS.

Let us, sir, embrace some system or other before we end this session [1774]. Do you mean to tax America, and to draw a productive revenue from thence? If you do, speak out: name, fix, establish this revenue; settle its quantity, define its objects, provide for its collection; and then fight when you have something to fight for. If you murder—rob; if you kill—take possession; and do not appear in the character of madmen as well as assassins: violent, vindictive, bloody, and tyrannical, without an object. But may better counsels guide you.

Again, and again, resort to your old principles—seek peace and insure it: leave America, if she has taxable matter in her, to tax herself. I am not here going into the distinctions of rights, nor attempting to mark their boundaries. I do not enter into these metaphysical distinctions; I hate the very sound of them. Leave the Americans as they anciently stood, and these distinctions, born of our unhappy contest, will die along with it. They and we, and their and our ancestors, have been happy under that system. Let the memory of all actions in contradiction to that good old mode, on both sides, be extinguished forever.

Be content to bind America by laws of trade; you have always done it. Let this be your reason for binding their trade. Do not burthen them by taxes; you were not used to do so from the beginning. Let this be your reason for not taxing. These are the arrangements of States and Kingdoms. Leave the rest to the Schools; for there only they may be discussed with safety. But if, intemperately, unwisely, fatally, you sophisticate and poison the very source of government, by urging subtle deductions and consequences odious to those you govern, from the unlimited and illimitable nature of Supreme Sovereignty, you will teach them by these means to call that Sovereignty itself in question. When you drive him hard, the boar will certainly turn upon the hunters. If that Sovereignty and their Liberty cannot be reconciled, which will they take? They will cast your Sovereignty in your face. Nobody will be argued into Slavery.

Sir, let the gentlemen on the other side call forth all their ability; let the best of them get up, and tell me what one character of Liberty the Americans have, and what one brand of Slavery they are free from, if they are bound in their prosperity and industry by all the restraints you can imagine on commerce, and at the same time are made pack-horses of every tax you choose to impose, without the least share in granting them. When they bear the burthens of unlimited monopoly, will you bring them to bear the burthens of an unlimited revenue, too? The Englishman in America will feel that this is Slavery:—that it is *legal* slavery will be no compensation either to his feelings or his understanding.

A noble lord, who spoke some time ago, has said that the Americans are our children, and how can they revolt against their parents? He says that if they are not free in their present state England is not free, because Manchester and other considerable places, are not represented. So then, because some towns in England are not represented America is to have no representation at all. They are “our children;” but when children ask for bread we are not to give them a stone. It is because the natural resistance of things, and the various

mutations of time, hinder our government, or any scheme of government, from being any more than a sort of approximation to the right, is it therefore that the colonies are to recede from it infinitely? When this child of ours wishes to assimilate to its parent, and to reflect with a true filial resemblance the beauteous countenance of British liberty, are we to turn to them the shameful parts of our constitution? Are we to give them our weakness for their strength? our opprobrium for their glory? and the slough of Slavery, which we are not able to shake off, for their Freedom?

If this be the case, ask yourselves the question, Will they be content in such a state of slavery? If not, look to the consequences. Reflect how you are to govern a people who think they ought to be free and think they are not. Your scheme yields no revenue; it yields nothing but discontent, disorder, disobedience; and such is the state of America that, after wading up to your eyes in blood, you would only end just where you began: that is, tax where no revenue is to be found.

While we held a happy course we drew from the colonies more than all the impotent violence of despotism ever could extort from them. We did this abundantly in the last war. It has never been once denied—and what reason have we to imagine—that the colonies would have proceeded in supplying government as liberally, if you had not stepped in and hindered them from contributing by interrupting the channel in which their liberality flowed with so strong a course? Sir William Temple says that Holland has loaded herself with ten times the impositions which it revolted from Spain rather than submit to. He says true. Tyranny is a poor provider. It knows neither how to accumulate nor how to extract.

I charge, therefore, to this new and unfortunate system the loss not only of peace, of union, and of commerce, but even of revenue, which its friends are contending for. It is morally certain that we have lost at least a million of free grants since the peace. I think we have lost a great deal more and that those who

look for a revenue from the provinces could never have pursued, even in that light, a course more directly repugnant to their purpose. . . . I honestly and solemnly declare, I have in all seasons adhered to the system of 1766 for no other reason than that I laid it deep in your truest interests — and that, by limiting the exercise, it fixes on the firmest foundations a real, consistent, well-grounded authority in Parliament. Until you come back to that system, there will be no peace for England. — *Speech in April, 1774.*

ON CONCILIATION WITH AMERICA.

I cannot prevail on myself to hurry over the great consideration. It is good for us to be here. We stand where we have an immense view of what is, and what is past. Clouds, indeed, and darkness, rest upon the future. Let us, however, before we descend from this noble eminence, reflect that this growth of our national prosperity has happened within the short period of the life of man. It has happened within sixty-eight years. There are those alive whose memory might touch the two extremities.

Burke then goes on to speak of the venerable Lord Bathurst, born in 1684, and still living at the age of ninety. He supposes that in 1704 an angel should have appeared to Lord Bathurst and have pointed out to him “a little speck, scarce visible in the mass of the national interest,” and should have said to him:

“Young man, there is America — which at this day serves for little more than to amuse you with stories of savage men and uncouth manners; yet shall, before you taste of death, show itself equal to the whole of that commerce which now attracts the envy of the world. Whatever England has been growing to by a progressive increase of improvement, brought in by varieties of people, by succession of civilizing conquests and civilizing settlements in a series of seventeen hundred years,

you shall see as much added to her by America in the course of a single life." If this state of his country had been foretold to him, would it not require all the sanguine credulity of youth and all the fervid glow of enthusiasm to make him believe it? Fortunate man! he has lived to see it! Fortunate, indeed, if he lives to see nothing that shall vary the prospect and cloud the setting of his day. . . .

You cannot station garrisons in every part of these deserts. If you drive the people from one place, they will carry on their annual tillage, and remove with their flocks and herds to another. Many of the people in the back settlements are already little attached to particular situations. Already they have topped the Appalachian Mountains. From thence they behold before them an immense plain—one vast, rich, level meadow; a square of five hundred miles. Over this they would wander without a possibility of restraint. They would change their manners with the habits of their life; would soon forget a government by which they were disowned; would become hordes of English Tartars; and, pouring down upon your unfortified frontiers a fierce and irresistible cavalry, become masters of your governors and your counsellors, your collectors and comptrollers, and all the slaves that adhere to them. Such would, and in no long time must be, the effect of attempting to forbid as a crime, and to suppress as an evil, the command and blessing of Providence—"Increase and multiply." Far different, and surely much wiser, has been our policy hitherto. Hitherto we have invited our people, by every kind of bounty, to fixed establishments. . . . Adhering, as I do, to this policy, I think this new project of hedging in population to be neither prudent nor practicable.

To impoverish the colonies in general, and in particular to arrest the noble course of their marine enterprises, would be a more easy task. I freely confess it. We have shown a disposition to a system of this kind; a disposition even to continue the restraint after the offense; looking on ourselves as rivals to our colonies,

and persuaded that, of course, we must gain all that they shall lose. Much mischief we may certainly do. The power inadequate to all other things is often more than sufficient for this. I do not look on the direct and immediate power of the colonies to resist our violence as very formidable. In this, however, I may be mistaken. But when I consider that we have colonies for no purpose but to be serviceable to us, it seems to my poor understanding a little preposterous to make them unserviceable in order to keep them obedient. It is, in truth, nothing more than the old and, as I thought, exploded problem of tyranny, which proposes to beggar its subjects into submission. But remember, when you have completed your system of impoverishment, that nature still proceeds in her ordinary course; and that discontent will increase with misery; and that there are critical moments in the fortunes of all states when they who are too weak to contribute to your prosperity may be strong enough to complete your ruin. *Spoliatis arma supersunt*. The temper and character which prevail in our colonies are, I am afraid, unalterable by any human art. We cannot, I fear, falsify the pedigree of this fierce people and persuade them that they are not sprung from a nation in whose veins the blood of freedom circulates. The language in which they would hear you tell them this tale would detect the disposition; your speech would betray you. An Englishman is the unfittest person on earth to argue another Englishman into slavery. . . .

My hold of the colonies is in the close affection which grows from common names, from kindred blood, from similar privileges, and equal protection. These are ties which, though light as air, are as strong as links of iron. Let the colonies always keep the idea of their civil rights associated with your government; they will cling and grapple to you, and no force under heaven will be of power to tear them from their allegiance. But let it be once understood that your government may be one thing, and their privileges another; that these things may exist without any mutual relation, the cement is gone—the

cohesion is loosened — and everything hastens to decay and dissolution. As long as you have the wisdom to keep the sovereign authority of the country as the sanctuary of liberty — the sacred temple consecrated to our common faith — wherever the chosen race and sons of England worship freedom they will turn their faces toward you. The more they multiply, the more friends you will have; the more ardently they love liberty, the more perfect will be their obedience. Slavery they can have anywhere. It is a weed that grows in every soil. They may have it from Spain, they may have it from Prussia; but, until you become lost to all feeling of your true interest and your natural dignity, freedom they can have from none but you. This is the commodity of price of which you have the monopoly. This is the true Act of Navigation which binds you to the commerce of the colonies, and through them secures to you the commerce of the world. Deny them this participation of freedom, and you break that sole bond which originally made, and must still preserve, the unity of the empire. . . .

Magnanimity in politics is not seldom the truest wisdom, and a great empire and little minds go ill together. If we are conscious of our situation, and glow with zeal to fill our places as becomes our station and ourselves, we ought to auspicate all our public proceedings on America with the old warning of the Church — *Sursum Corda!* We ought to elevate our minds to the greatness of that trust to which the order of Providence has called us. By adverting to the dignity of this high calling our ancestors have turned a savage wilderness into a glorious empire, and have made the most extensive and the only honorable conquests, not by destroying, but by promoting the wealth, the number, the happiness of the human race. Let us get an American revenue, as we have got an American Empire. English privileges have made it all that it is; English privileges alone will make it all that it can be. In full confidence of this unalterable truth, I now (*quod felix faustumque sit*) lay

the first stone of the temple of peace.—*Speech, March 22, 1775.*

At the close of this speech Mr. Burke made a motion that the right of Parliamentary representation should be extended to the American colonies. The motion was lost, there being 270 votes against it to 78 for it. And so resulted the war of the American Revolution. We do not here propose to follow the brilliant political career of Burke, which belongs to the history of his time. We come to an event which called forth the most striking of all his forensic efforts.

In 1788 the House of Commons voted that Warren Hastings, late Governor-General of India, should be impeached before the House of Lords for high crimes and misdemeanors, and Burke was placed at the head of the commission charged with conducting the impeachment. The formal trial, however, did not open until February, 1788. Burke's speech in opening the case occupied four days, concluding thus:—

HASTINGS — THE TRIBUNAL AND THE CULPRIT.

My Lords: What is it that we want here to a great act of national justice? Do we want a cause, my Lords? — You have the cause of oppressed princes, of undone women of the first rank, of desolated provinces and a wasted kingdom. Do you want a criminal, my Lords? — When was there so much iniquity ever laid to the charge of anyone? No, my Lords, you must not look to punish any other such delinquent from India. Warren Hastings has not left substance enough in India to nourish another such delinquent.

My Lords, is it a prosecutor you want? You have before you the Commons of Great Britain as prosecutors; and I believe, my Lords, that the Sun, in its beneficent progress round the world, does not behold a more

glorious sight than that of men, separated from a remote people by the material bounds and barriers of nature, united by the bonds of a social and moral community; all the Commons of England resenting, as their own, the indignities and cruelties that are offered to all the people of India.

Do we want a tribunal? My Lords, there is no example of antiquity, nothing in the modern world, nothing in the range of human imagination, can supply us with a tribunal like this. Here we see virtually, in the mind's eye, that sacred Majesty of the Crown, under whose authority you sit, and whose power you exercise. We see in that invisible authority—what we all feel in reality and life—the beneficent powers and protecting justice of His Majesty. . . . We have a great Hereditary Peerage here; those who have their own honor, the honor of their ancestors and of their posterity to guard, and who will justify, as they have always justified, that provision in the Constitution by which Justice is made a hereditary office. We have here a new nobility, who have risen and exalted themselves by various merits; by great military services which have extended the fame of this country from the rising to the setting Sun; we have those who by various civil merits, and various civil talents, have been exalted to a position which they well deserve, and in which they well justify the favor of their Sovereign and the good opinion of their fellow-subjects; and make them rejoice to see those virtuous characters, that were the other day upon a level with them, now exalted above them in rank, but feeling with them in sympathy what they felt in common with them before. We have persons exalted from the practice of the law—from the place in which they administered high though subordinate justice to a seat here—to enlighten with their knowledge, and to strengthen with their votes, those principles which have distinguished the courts in which they have presided.

My Lords, you have here also the lights of our religion; you have the Bishops of England. You have that true image of the Primitive Church in its ancient form,

in its ancient ordinances, purified from the superstitions and the vices which a long succession of ages will bring upon the best of institutions. You have the representatives of that religion which says that God is Love, that the very vital principle of their institution is Charity: a religion which so much hates oppression that when the God whom we adore appeared in human form He did not appear in the form of greatness and majesty, but in sympathy with the lowest of the people; and thereby made it a firm and ruling principle that their welfare was the object of all Government, since the person who was the Master of Nature chose to appear himself in a subordinate situation. These are the considerations which influence them, which animate them, and will animate them, against all oppression; knowing that He, who is called first among them, and first among us all — both of the flock that is fed, and of those who feed it — made Himself “the servant of all.”

THE IMPEACHMENT OF HASTINGS.

My Lords, these are the securities which we have in all the constituent parts of the body of this House. We know them, we reckon, we rest upon them, and commit safely the interests of India and of Humanity into your hands. Therefore, it is with confidence that, ordered by the Commons, I impeach Warren Hastings, Esq., of high crimes and misdemeanors:

I impeach him in the name of the Commons of Great Britain, in Parliament assembled, whose Parliamentary trust he has betrayed.—I impeach him in the name of all the Commons of Great Britain, whose national character he has dishonored.—I impeach him in the name of the people of India, whose laws, rights, and liberties he has subverted; whose property he has laid waste and desolate.—I impeach him in the name and by virtue of those eternal Laws of Justice which he has violated.—I impeach him in the name of Human Nature itself, which he has cruelly outraged, injured, and oppressed in both sexes, in every age, rank, situation, and condition in life.

The trial of Hastings, formally begun in February, 1788, was protracted for more than six years, memorable in history as the era of the French Revolution. At length, near the close of May, 1794, it fell to Burke to make his closing speech in the case. The speech itself occupied nine days — not consecutive but covering nearly three weeks.

CLOSE OF THE IMPEACHMENT OF HASTINGS.

My Lords, this business which has so long employed the public councils of the kingdom, so long employed the greatest and most august of its tribunals, now approaches to a close. The wreck and fragments of our cause (which has been dashed to pieces upon rules by which your Lordships have thought fit to regulate its progress) await your final determination. Enough, however, of the matter is left to call for the most exemplary punishment that any tribunal ever inflicted upon any criminal; and yet, my Lords, the prisoner, by the plan of his defence, demands not only an escape but a triumph. It is not enough for him to be acquitted: the Commons of Great Britain must be condemned, and your Lordships must be the instruments of his glory and of our disgrace. This is the issue upon which he has put this cause, and the issue upon which we are obliged to take it now, and to provide for it hereafter. My Lords, I confess that at this critical moment I feel myself oppressed with an anxiety that no words can adequately express. The effect of all our labors, the result of all our inquiries, is now to be ascertained. You, my Lords, are now to determine not only whether all these labors have been in vain and fruitless, but whether we have abused so long the public patience of our country, and so long oppressed merit instead of avenging crime. I confess I tremble when I consider that your judgment is now going to be passed, not on the culprit at your bar, but upon the House of Commons itself, and upon the public justice of this kingdom, as

represented in this great tribunal. It is not that culprit who is upon trial: it is the British nation that is upon its trial before all other nations—before the present generation, and before a long, long posterity.

Thus Burke opened this long speech, with the apparent conviction that his cause—no matter how just—was a lost one. At the end of the ninth and last day, he thus concludes:

MUTATIONS OF THE AGE.

My Lords, I have done. The part of the Commons is concluded. With a trembling solicitude we consign this product of our long, long labors to your charge. Take it!—take it! It is a sacred trust. Never before was a cause of such magnitude submitted to any human tribunal. . . . My Lords, your House yet stands; it stands as a great edifice; but, let me say, that it stands in the midst of ruins that have been made by the greatest moral earthquake that ever convulsed and shattered this globe of ours. It has pleased Providence to place us in such a state that we appear at every moment to be upon the verge of some great mutations. There is one thing, and one thing only, which defies all mutation: that which existed before the world, and will survive the fabric of the world itself: I mean Justice; that Justice which, emanating from the Divinity, has a place in the breast of everyone of us, given us for a guide with regard to ourselves, and with regard to others, and which will stand—after this globe is burned to ashes—our advocate, our accuser, before the great Judge, when He comes to call upon us for the tenor of a well-spent life.

THE FUTURE OF THE PEERS AND COMMONS.

My Lords, the Commons will share in every fate with your Lordships. There is nothing sinister which can happen to you in which we shall not be involved. And

if it shall so happen that we shall be subjected to some of those frightful changes which we have seen; if it should happen that your Lordships, stripped of all the decorous distinctions of human society — should, by hands at once base and cruel, be led to those scaffolds and machines of murder upon which great kings and queens have shed their blood, amidst the prelates, amidst the nobles, amidst the magistrates, who supported their thrones — may you in those moments feel that consolation which I am persuaded they felt in the critical moments of their dreadful agony. . . .

My Lords, if you must fall, may you so fall! But if you stand — and stand I trust you will, together with the fortune of this ancient monarchy, together with the ancient laws of this great and illustrious kingdom — may you stand as unimpeached in honor as in power. May you stand not as a substitute for virtue, but as an ornament of virtue, as a security for virtue. May you stand long, and long stand the terror of tyrants. May you stand the refuge of afflicted nations. May you stand a sacred temple for the perpetual refuge of an inviolable Justice.

Hastings was found Not Guilty by the House of Lords, and shortly afterward (in June, 1794) Burke gave up his seat in the House of Commons. He was broken in health, and soon suffered a severe domestic loss in the death of Richard Burke, his only surviving son. To this bereavement he alludes pathetically in a public *Letter to a Noble Lord* (the Duke of Bedford) who had assailed him in the House of Peers, on the ground of a pension which had been granted to Burke. The family of the Russells, of which the Duke of Bedford was the representative, had been enriched by enormous royal grants. Burke scornfully contrasts his own moderate pension of £2,500 with the emoluments which had accrued to the House of Russell:

THE BEDFORDS AND THEIR PLUNDER.

The first peer of the name, the first purchaser of the grants, was Mr. Russel, a person of an ancient gentleman's family, raised by being a minion of Henry the Eighth. As there generally is some resemblance of character to create these relations, the favorite was in all likelihood much another man as his master. The first of those immoderate grants was not taken from the ancient demesne of the Crown, but from the recent confiscation of the ancient nobility of the land. The lion sucked the blood of his prey, threw the offal carcass to the jackal in waiting. Having tasted once the food of confiscation, the favorite became fierce and ravenous. This worthy favorite's first grant was from the lay nobility. The second, infinitely improving upon the enormity of the first, was from the plunder of the Church. In truth, his Grace is somewhat excusable for his dislike to a grant like mine, not only in its quantity, but in its kind so different from his own.

Mine was from a mild and benevolent sovereign; his from Henry the Eighth. Mine had not its fund in the murder of any innocent person, or in the pillage of any body of unoffending men. His grants were from the aggregate and consolidated funds of judgments iniquitously legal, and from possessions voluntarily surrendered by the lawful proprietors with the gibbet at their door. . . . The merit of the original grantee of his Grace's pensions was in giving his hand to the work, and partaking the spoil with a prince who plundered a part of the National Church of his time and country. Mine was in defending the whole of the National Church of my own time and my own country, and the national churches of all countries, from the principles and examples which lead to ecclesiastical pillage, thence to contempt of all prescriptive titles, thence to the pillage of *all* property, and thence to universal desolation. . . .

The labor of his Grace's founder merited the curses — not loud but deep — of the Commons of England, on whom he and his master had effected a complete par-

liamentary reform, by making them, in their slavery and humiliation, the true and adequate representatives of a debased, degraded, and undone people.—My merits were in having had an active, though not always an ostentatious share, in every one act—without exception—of undisputed constitutional utility in my time, and in having supported, on all occasions, the authority, the efficiency, and the privileges of the Commons of Great Britain. I ended my services by a recorded and fully reasoned assertion on their own journals of their constitutional rights and a vindication of their constitutional conduct. I labored in all things to merit their inward approbation, and (along with the assistance of the largest, the greatest, and best of my endeavors) I received their free, unbiased, and public thanks.

BURKE'S TRIBUTE TO HIS SON.

Had it pleased God to continue to me the hopes of succession, I should have been—according to my mediocrity, and the mediocrity of the age I live in—a sort of founder of a family. I should have left a son who—in all points in which personal merit can be viewed, in science, in erudition, in genius, in taste, in honor, in generosity, in humanity, in every liberal sentiment, and every liberal accomplishment—would not have shown himself inferior to the Duke of Bedford, or to any of those whom he traces in his line. His Grace very soon would have wanted all plausibility in his attack upon that provision, which belonged more to mine than to me. *He* would soon have supplied every deficiency and symmetrized every disproportion. It would not have been for that successor to resort to any stagnant, wasting reservoir of merit in me or any ancestry. He had in himself a salient, living spring of generous and manly action. Every day he lived he would have repurchased the bounty of the Crown, and ten times more, if ten times more he had received. He was made a public creature, and had no enjoyment whatever but in the performance of some duty. At this exigent moment the loss of a finished man is not easily supplied.

But a Disposer whose power we are little able to resist, and whose wisdom it behooves us not at all to dispute, has ordered it in another manner, and (whatever my querulous weakness might suggest) a far better. The storm has gone over me, and I lie like one of those old oaks which the late hurricane has scattered about me. I am stripped of all my honors; I am torn up by the roots and lie prostrate on the earth. There, and prostrate there, I most unfeignedly recognize the Divine justice, and in some degree submit to it.

But whilst I humble myself before God, I do not know that it is forbidden to repel the attacks of unjust and inconsiderate men. The patience of Job is proverbial. After some of the convulsive struggles of our irritable nature, he submitted himself, and repented in dust and ashes. But even so, I do not find him blamed for reprehending—and with a considerable degree of verbal asperity—those ill-conditioned neighbors of his who visited his dunghill to read moral, political, and economical lectures on his misery.

I am alone! I have none to meet my enemies in the gate. Indeed, my Lord, I greatly deceive myself, if in this hard season, I would give a peck of refuse wheat for all that is called fame and honor in the world. This is the appetite but of a few. It is a luxury; it is a privilege; it is an indulgence for those who are at their ease. But we are all of us made to shun disgrace as we are made to shrink from pain and poverty and disease. It is an instinct: and under the direction of reason instinct is always in the right. I live in an inverted order. They who ought to have succeeded me are gone before me. They who should have been to me as posterity are in the place of ancestors. I owe to the dearest relation (which ever must subsist in memory) that act of piety which he would have performed for me: I owe it to him to show that he was not descended, as the Duke of Bedford would have it, from an unworthy parent.

In 1790, Burke published a pamphlet entitled, *Reflections on the Revolution in France*, in which occurs

the glowing description of Marie Antoinette, who was then in prison, and three years later was to die by the guillotine. Burke more than hints at the hope that, should need be, she would save herself by suicide from a shameful execution. He rejoices to hear that "she feels with the dignity of a Roman matron; that in the last extremity she will save herself from the last disgrace and that, if she must fall, she will fall by no ignoble hand."

PERPETUITY OF THE BRITISH MONARCHY.

The learned professors of the Rights of Man regard prescription not as a title to bar all claim set up against old possession, but they take prescription itself as a bar against the possessor and proprietor. They hold an immemorial possession to be no more than a long-continued, and therefore an aggravated, injustice. Such are their ideas, such is their religion, and such their law.

But as to our country, and our race, as long as the well-compacted structure of our Church and State—the sanctuary, the holy of holies of that ancient law, defended by reverence, defended by power, a fortress at once and a temple—shall stand inviolate on the brow of the British Sion—as long as the British Monarchy, not more limited than fenced by the Orders of the State, shall, like the proud Keep of Windsor, rising in the majesty of proportion, and girt with the double belt of its kindred and coeval towers—as long as this awful structure shall oversee and guard the subjected land, so long the mounds and dikes of the low, flat Bedford Level will have nothing to fear from all the pickaxes of the levellers of France. As long as our Sovereign Lord the King and his faithful subjects, the Lords and Commons of this realm—the triple cord which no man can break—the solemn, sworn, constitutional frank-pledge of this nation—the firm guarantee of each other's being and each other's rights—the joint and several securities, each in its place and order, for every kind of property

and dignity:—as long as these endure, so long the Duke of Bedford is safe; and we are all safe together: the high from the blights of envy and the spoliations of rapacity; the low from the iron hand of oppression and the insolent spurn of contempt.

BURKE, SIR JOHN BERNARD, an English statesman, orator, and genealogist; born at London in 1815; died at Dublin, December 13, 1892. He was educated at the College of Caen, in France, and was called to the English bar in 1839. His father, John Burke, for many years prepared the work known as *Burke's Peerage*. In the preparation of the later editions of this work, John Burke was aided by his son, upon whom, after the death of the father, the charge of the *Peerage* wholly devolved. In 1853 John Bernard Burke was made "Ulster King of Arms;" in 1854 he received the honor of knighthood; in 1862 the degree of LL.D. was conferred upon him by the University of Dublin; in 1868 he was created a Companion of the Bath; and in 1874 he was made Governor of the National Academy of Ireland. Sir Bernard Burke (dropping the name John) has written many works relating to heraldic, historical, and antiquarian subjects. Among these are: *The Landed Gentry* (1846); *Extinct Peerages* (1846); *Anecdotes of the Aristocracy* (1849); *Family Romance* (1853); *The Vicissitudes of Great Families* (1859); *The Rise of Great Families* (1873); *Reminiscences* (1882). He also edited the forty-ninth edition of the *Genealogical and*

Heraldic Dictionary of the Peerage and Baronetage (1887).

THE PLANTAGENETS.

Family trees, like all other trees, must eventually perish—the question being only one of time. Truly does Dr. Borlase remark that “the most lasting houses have their seasons, more or less, of a certain constitutional strength. They have their Spring and Summer sunshine glare, their wane, decline, and death. “What race in Europe surpassed in royal position, personal achievement, and romantic adventure, our own Plantagenets—equally wise as valiant, and no less renowned in the Cabinet than in the Field? But let us look back only so far as the year 1637, and we shall find the great-great-grandson of Margaret Plantagenet—herself the daughter and heiress of George, Duke of Clarence—following the cobbler’s craft at Newport, a little town in Shropshire. Nor is this the only branch from the tree of royalty that has dwarfed and withered. If we were to closely investigate the fortunes of the many inheritors of the royal arms, it would soon be shown that, in sober truth,

“The aspiring blood of Lancaster,
Hath sunk into the ground.”

Aye, and deeply, too. The princely stream flows through very humble veins. Among the lineal descendants of Edmund of Woodstock, Earl of Kent, sixth son of Edward I., King of England, entitled to quarter the royal arms, occur a butcher and a toll-gatherer: the first a Mr. Joseph Smart, of Hales Owen; the latter a Mr. George Wilmot, keeper of the turnpike gate at Cooper’s Bank, near Dudley. Then, again, among the descendants of Thomas Plantagenet, Duke of Gloucester, fifth son of Edward III., we discover Mr. Stephen James Penny, the late sexton at St. George’s, Hanover Square: a strange descent from sword and sceptre to the spade and pickaxes.—*Vicissitudes of Families, Series I.*

THE PERCYS.

The Percys and the Nevilles held almost regal sway in Northumberland and Durham. "The two great Princes of the North were Northumberland at Alnwick, and Westmoreland at Raby Castle." Yet how strikingly unfortunate were the Percys during the reign of the Tudors, and, indeed, long before. Sprung from the marriage of Josceline of Lovaine (son of Godfrey *Barbatus*, Duke of Lower Brabant, and brother of Adeliza, second Queen of Henry I.) with Agnes de Percy, daughter and eventual heiress of William, third Lord Percy, this illustrious and eminently historical family is conspicuous alike for its achievements and its sufferings.

Henry, first Earl of Northumberland, was slain at Braham Moor, and his brother, Sir Thomas Percy, the early companion in arms of the Black Prince, and subsequently the renowned Earl of Worcester, was beheaded in 1402. The first Earl's son—the gallant "Hotspur," the best captain of a martial epoch—had already fallen at Shrewsbury. Henry, second Earl of Northumberland ("Hotspur's" son), passed his youth, attainted and despoiled of estate, an exile in Scotland. Subsequently restored by Henry V., he returned to England, and, true to the tradition of his race, achieved martial fame, and found a soldier's death at the battle of St. Albans. In the same wars, his two sons, Sir Thomas Percy, Lord Egremont, and Sir Ralph Percy, were also both killed—Egremont at Northampton, and his brother at Hedgeley Moor.

The next and third possessor of the title—Henry, Earl of Northumberland, the husband of the great heiress of Poynings—was slain at Towton in 1461—still on the side of the Red Rose; and his son, Henry, the fourth Earl, endeavoring to enforce one of King Henry VII.'s taxes, was murdered by a mob at Thirsk, in 1480. Henry, the fifth Earl, died a natural death; but his second son, Sir Thomas Percy, was executed at Tyburn, in 1537, for his concern in Aske's rebellion.

Henry, the sixth Earl — the first lover of Anne Boleyn, compelled by his father to marry, against his own wish, the Lady Mary Talbot — lived a most unhappy life, childless and separate. At last, sinking under a broken constitution, he could not bear up against the sorrow brought on by his brother's execution and his House's attainder, but died in the very same month in which Sir Thomas had been consigned to the block. This Earl — known as "Henry the Unthrifty" — disposed of some of the fairest lands of his inheritance.

After his decease, the peerage honors of the Percys were obscured by Sir Thomas's attainder, and during the period of their forfeiture the rightful heirs had the mortification to see the Dukedom of Northumberland conferred on John Dudley, Earl of Warwick. This nobleman, however, being himself attainted in 1553, the Earldom was restored, in 1557, to Thomas Percy, in consideration that his ancestors, "*ab antiquo de tempore in tempus*," had been Earls of Northumberland. But the sunshine of his prosperity was soon eclipsed. He joined "The Rising of the North" against Queen Elizabeth, and ended his life on the scaffold, August, 1572.

His brother Henry, eighth Earl of Northumberland — still blind to the hereditary sufferings of his race — intrigued in favor of Mary, Queen of Scots, and being imprisoned in the Tower, was shot, or shot himself, there. His son Henry, ninth Earl, was convicted on a groundless suspicion of being concerned in the "Gunpowder Plot," stripped of all his offices, adjudged by the Star Chamber to pay a fine of £30,000, and sentenced to imprisonment for life in the Tower. His grandson, Joscelyn, eleventh Earl of Northumberland, left an only daughter; and thus ended the male line of the greatest, perhaps, of all English families.—*Vicissitudes of Families, Series I.*

THE ROYAL STUARTS.

The Royal Stuarts had no precedent in misfortune; and their vicissitudes form the most touching and romantic episode in the story of Sovereign Houses.

Sprung originally from a Norman ancestor, Alan, Lord of Oswestry, in Shropshire, they became, almost immediately after their settlement in North Britain, completely identified with the nationality of their new country, and were associated with all the bright achievements and all the deep calamities of Scotland.

James I., sent to France by his father, to save him from the animosity of Albany, was unjustifiably seized by Henry IV. on his passage; suffered eighteen years' captivity in the Tower of London, and was at last murdered by his uncle, Walter, Earl of Atholl, at Perth. James II., his son, fell at the very early age of twenty-nine, at the siege of Roxburgh Castle, being killed by the accidental discharge of his own artillery, which, in the exuberance of his joy, he ordered to be fired in honor of the arrival of one of his Scottish earls with a reinforcement. James III., thrown into prison by his rebellious subjects, was assassinated by the confederated nobility, involuntarily headed by his son, the Duke of Rothesay, who became in consequence King James IV. The hereditary mischance of his race attended the fourth James to Flodden, where he perished, despite of all warning, with the flower of the Scottish chivalry.

His son, James V., broken-hearted at the rout of Solway Moss, where his army surrendered in disgust, without striking a blow, to a vastly inferior force, took to his bed, and never rose from it again. Just before he breathed his last, news came that the Queen had given birth to a daughter. "Farewell!" exclaimed pathetically the dying monarch, "farewell to Scotland's crown! it came with a lass, and it will pass with a lass. Alas! alas!"

The child—thus born at the moment almost of her father's death—was the beautiful and ill-fated Mary Stuart, who, after nineteen years of unwarranted and unmitigated captivity, was beheaded at Fotheringhay Castle; and her grandson, the royal martyr, Charles I., perished in like manner on the scaffold. Charles's son, James II., forfeited the proudest crown in Christendom; and his son's attempt to regain it brought only death

and destruction to the gallant and loyal men that ventured life and fortune in the cause, and involved his heir, "Bonny Prince Charlie," in perils almost incredible.

A few more lines are all that are required to close the record of this unfortunate race: The right line of the Royal Stuarts terminated with the late Cardinal York. He was the second son of the "Old Pretender," and was born at Rome, March 26, 1725, where he was baptized by the name of Henry Benedict Maria Clemens. In 1745 he went to France to head an army of 15,000 men assembled at Dunkirk for the invasion of England, but the news of Culloden's fatal contest counteracted the proposed plan. Henry Benedict returned to Rome, and, exchanging the sword for the priest's stole, was made a Cardinal by Pope Benedict XIV.

Eventually, after the expulsion of Pius VI. by the French, Cardinal York fled from his splendid residences at Rome and Frascati to Venice, infirm in health, distressed in circumstances, and borne down by the weight of seventy-five years. For awhile he subsisted on the produce of some silver plate which he had rescued from the ruin of his property; but soon privation and poverty pressed upon him, and his situation became so deplorable that Sir John Cox Hippisley deemed it right to have it made known to the King of England. George III. immediately gave orders that a present of £2,000 should be remitted to the last of the Stuarts, with an intimation that he might draw for a similar amount in the following July, and that an annuity of £4,000 would be at his service so long as his circumstances might require it. This liberality was acknowledged by the Cardinal in terms of gratitude, and made a deep impression on the Papal Court. The pension Cardinal York continued to receive until his decease in June, 1807, at the age of eighty-two.

From the time he entered into holy orders, his Eminence took no part in politics, and seems to have laid aside all worldly views. The only exception to this line of conduct was his having medals struck at his brother's death, in 1788, bearing on the face a representation of his head, with this inscription: "*Henricus Nonus Magnæ*

Britanniæ Rex: non voluntate hominum, sed Dei gratiâ."

With Cardinal York expired all the descendants of King James II.: and the representation of the Royal Houses of Plantagenet, Tudor, and Stuart thereupon vested, by inheritance, in Charles Emanuel IV., King of Sardinia, who was eldest son of Victor Amadeus III., the grandson of Victor Amadeus, King of Sardinia, by Anne, his wife, daughter of Henrietta, Duchess of Orleans, daughter of King Charles I., of England. Charles Emanuel IV. died, without children, in 1819, and was succeeded by his brother, Victor Emanuel I., King of Sardinia, whose eldest daughter and co-heiress, Beatrice, Duchess of Modena, was mother of Francis V., Duke of Modena, present [1859] heir of the Royal House of Stuart.—*Vicissitudes of Families, Series I.*

ANTIQUITY OF ENGLISH PEERAGES.

It is a very difficult thing to understand the true greatness and the exact relative distinction of the nobles of this country. Of the first thirty baronies on the Roll of the Peerage, one-fifth are still [1860] enjoyed by the direct male descendants of the original possessors: Stourton, St. John of Bletsoe, Petre, Arundell of Wardour, Dormer and Byron; that of North is now held by the direct female descendant of the first Baron, but after her demise will necessarily be inherited by his son, and thus brought into another family; all the rest are heirs-general of the original peers. Some of these Barons far exceed many Dukes in nobility and antiquity of lineage. Unlike the French peerage, where the Dukes alone were formerly peers, with us, the maxim of the Lords, as regards the several ranks in their noble house, is, "*Nobilitate pares, quamvis gradû impares.*"—*Vicissitudes of Families, Series II.*

LANDLESS LORDS AND BARONETS.

The separation of Title and Estate has been, most assuredly, the main cause of the destruction of noble families. For this evil I venture still to prescribe my

favorite remedy—the *endowment* of every hereditary honor with a certain *landed* property. Even though the law of England may now prevent such an interference with the descent of land, a special enactment of the Legislature would easily meet the case—an Act to declare that an adequate portion of the estate of the grantee of each hereditary dignity conferred by the Crown should follow the title, and be inseparable from it. Every title might have affixed to it a *territorial* designation (as for instance “Egerton of Tatton”), and the land, thus named, might be declared inalienable from the dignity for all time to come. It is marvellous how the possession of ever so small a landed interest keeps a family together for century after century. . . .

If some such system as this endowment of Titles of Honor had been acted on in days gone by, the Earl of Perth and Melfort would now enjoy a portion, at least, of the historic inheritance of the Drummonds; the late Earl of Huntingdon would not have been restored to a landless title; the Earl of Buckinghamshire might still be seated at the old Manor-house of Blickling; Viscount Mountmorres would yet have his home at Castle Morres, and Viscount Gort at his princely castle of Loughcooter. Lord Audley would have a share of the broad acres won by his chivalrous ancestors. Lord Kingsland, the waiter at the Dawson Street Hotel, would not have been a pauper, wholly dependent on the Crown's bounty: and Lord Aylmer of Balrath would not be driven to fight the battle of life in the distant colony of Canada. A fragment, at all events, of the great Tristernagh estate would yet give local position to the old baronetical family of Piers; and a remnant of the extensive possessions of the Moores would have saved their representative, the present Sir Richard Emanuel Moore, Bart., from the necessity of holding the situation of jailer at Spike Island. The ancient Baronetcy of Haywood would not have come, despoiled of its fine estate of Park, to be the empty inheritance of a clerk in a branch of the Royal Bank of Scotland; nor that of Wishart to be represented by a wanderer in Australia and New Zealand. The story of

the poor Baronets, Echlin and Norwich, would not have to be related. Lord Kirkcudbright need not have stood behind the counter of his glove-shop in Edinburgh; and that noble-hearted gentleman, Mr. Surtees, the historian of Durham, would have lost the opportunity of taking from the workhouse of Chester-le-Street old Sir Thomas Conyers, the last baronet of Horden.—*Vicissitudes of Families, Series III.*

BURNAND, SIR FRANCIS COWLEY, an English humorist and dramatist; born near London, November 29, 1837. He was educated at Trinity College, Cambridge, studied law, and was called to the bar in 1862. He, however, devoted himself mainly to the lighter departments of literature; became a regular contributor to *Punch*, and in 1880, upon the death of Tom Taylor, was made the editor of that periodical. He has written several scores of humorous dramatic pieces, many of which have proved successful on the stage. Among these is the burlesque of Douglas Jerrold's *Black-eyed Susan*, which had a run of 400 consecutive nights. Apart from these dramatic pieces, the best of his works are: *Happy Thoughts* (1868); *More Happy Thoughts* (1870); *Happy Thought Hall* (1872); *My Time, and What I've Done with It* (1874); *Out of Town, and Society Novelettes* (1883); *The New History of Sanford and Merton*; *Happy Thoughts Birthday-Book* (1889); *Incomplete Angler After Master Izaak* (1887); *More Happy Thought Books*, including *Very Much Abroad*; *Quite at Home*; and *Very Much at Sea*.

WAITING FOR THE TRAIN.

Happy Thought.—I don't know much about locomotives. Will go and talk to a stoker. I walk up (having eluded the official, at the wicket, on the pretense of seeing a friend off on this train) to an engine. On it are two dirty men; I don't know which is the stoker. Say the dirtier. *Happy Thought.*—To open the conversation by making some remark about steam. I say to him, "It's a wonderful invention." One grins at me and the other winks knowingly. Odd, this levity in stokers; that is, if they're both stokers. Whistle—shriek: they are off. The train passes me. I feel inclined to wave my hand to the passengers. A funny man in the second-class nods familiarly to me and says, "How's the Missus, and the shop, eh?" Guards on platform laugh: I've nothing to say. A repartee ought to have flashed out of my mouth, like an electric spark; but it didn't. Gone—I am lonely again. The Guards are telling other Guards what the second-class man said to me; they enjoy it—I don't. Wish I was at Boodle's. . . . I suddenly find that it's just ten minutes to two, when my Chopford train starts. Hurry. Get my luggage. As much rushing about as if I'd only just arrived, and was late. Porter fetches somebody else's luggage out of the Parcels Room. Rush to the train. In the carriage with five other people. Guard looks in. "All here for Pennington and Tutcombe?" *Happy Thoughts.*—To correct him rather funnily, by saying, "I am 'all here' for Chopford." His reply is startling—"The Chopford train's on the other side." I am conscious of not coming out of the carriage well. I wish I hadn't been funny at first; or wish I could have kept it up on getting out, so that the people might miss me when I'd gone! . . . At last fairly off for Chopford. . . . It's impossible to make notes in a train. On referring to some I made the other day, all the letters appear to be *w*'s and *y*'s straggling about. I'll get my MSS. out of my desk and look over them. "Man's at once possible and impossible." (*Vol. I., Book ii. Section i, ch. i, Para-*

graph No. 2.) . . . I'm tired: never can sleep in a train. . . . Am awake by somebody getting in. He begs pardon for disturbing me. I say, "O, not at all." Shriek—whistle: on we go. "Beautiful country, this," observes my companion: I assent. *Happy Thought*.—Ask where we are. He replies, "This is all the Chopford country." Lucky I awoke. "The next station is Chopford?" I inquire. "O no," he answers, "where we stopped just now. I got in at Chopford."—*Happy Thoughts*.

BURNET, GILBERT, a British historian and theologian; born at Edinburgh, September 18, 1643; died at London, March 17, 1715. At the age of ten he entered Marischal College at Aberdeen, where he took the degree of M.A. before he was fourteen; and before he was eighteen received ordination. He then spent six months at Oxford and Cambridge, and in 1664 visited France and Holland, where he studied Hebrew with a Jewish Rabbi. On his return from Holland, he became minister of Saltoun, where he remained for five years; and in 1668 was made Professor of Divinity in the University of Glasgow. The next year he published *A Modest and Free Conference Between a Conformist and Non-Conformist*, and drew up a *Memoir of the Dukes of Hamilton*, which gained him an invitation to London and an introduction to King Charles II. His *Vindication of the Laws of the Church and State of Scotland*, published in 1673, brought him the offer of a bishopric, which he declined.

His plain speaking offended the Duke of Lauder-

dale, who set the King against him. Perceiving this Burnet resigned the Glasgow professorship, and settled in London. In 1675, notwithstanding the opposition of the court, he was appointed preacher at the Rolls Chapel, and was soon afterward chosen lecturer at St. Clement's. The first volume of his *History of the Reformation of the Church of England* was published in 1681, the second, in 1683, and the third in 1715. *Some Passages in the Life and Death of the Earl of Rochester* appeared in 1680, and *The Life and Death of Sir Matthew Hale* in 1682. The king, desirous of winning Burnet to his interests, offered him the bishopric of Chichester; but he refused to accept it. In 1683, he conducted the defence of Lord William Russell, attended him to execution, and wrote an account of his last hours. For this act Burnet was deprived of the St. Clement lectureship, and dismissed from the Rolls Chapel.

On the accession of James II., having obtained leave to quit the kingdom, he travelled in Italy, Switzerland, and Germany, and in 1686 settled at the Hague, and became one of the adherents of the Prince of Orange, whom he accompanied to England. In 1689 he was made Bishop of Salisbury. He still adhered to his principles of toleration, and brought upon himself the displeasure of many of the clergy by declaring for moderate measures with regard to those who scrupled to take the oaths. A pastoral letter in which he founded the right of William III. to the throne on conquest, was laid by his enemies before the House of Commons, who condemned it to be burnt by the common hangman. His *Exposition of the Thirty-nine Articles*, published in 1699, occasioned a charge against

him in the House of Commons; but he was vindicated in the House of Lords. Burnet left for publication the *History of His Own Times*, with the injunction that it should not appear until six years after his death. The first volume was published in 1724 and the second in 1734. Even then some passages were omitted, and it was not until 1828 that a complete edition appeared. Besides the books already mentioned, Burnet wrote many others. He also made good translations of Sir Thomas More's *Utopia* and of *A Relation of the Death of the Primitive Persecutors*, by Lactantius.

THE LAST DAYS OF LORD RUSSELL.

The last week of his life he was shut up all the mornings, as he himself desired; and about noon I came to him, and stayed with him till night. All the while he expressed a very Christian temper, without sharpness or resentment, vanity or affectation. His whole behavior looked like a triumph over death. Upon some occasions, as at table, or when his friends came to see him, he was decently cheerful.

I was by him when the sheriffs came to show him the warrant for his execution. He read it with indifference; and when they were gone he told me it was not decent to be merry with such a matter; otherwise he was near telling Rich (who, though he was now of the other side, yet had been a member of the House of Commons, and had voted for the exclusion), that they should never sit together in that House any more to vote for the Bill of Exclusion.

The day before his death he fell a-bleeding at the nose; upon that he said to me, pleasantly, "I shall not now let blood, to divert this; that will be done to-morrow." At night it rained hard, and he said, "Such a rain to-morrow will spoil a great show, which was a dull thing on a rainy day."

He said the sins of his youth lay heavy upon his mind;

but he hoped God had forgiven them, for he was sure he had forsaken them, and for many years he had walked before God with a sincere heart; if in his public acts he had committed errors, they were only the errors of his understanding, for he had no private ends or ill-designs of his own in them. He was still of opinion that the King was limited by law, and that when he broke through those limits his subjects might defend themselves and restrain him. He thought a violent death was a very desirable way of ending one's life; it was only the being exposed to be a little gazed at, and to suffer the pain of one minute, which, he was confident, was not equal to the pain of drawing a tooth. He said he felt none of those transports that some good people felt; but he had a full calm in his mind, no palpitation at heart, or trembling at the thoughts of death. He was much concerned at the cloud that seemed to be now over his country, but he hoped his death should do more service than his life could have done. This was the substance of the discourse between him and me. . . .

He thought it was necessary for him to leave a paper behind him at his death; and, because he had not been accustomed to draw such papers, he desired me to give him a scheme of the heads fit to be spoken to, and of the order in which they should be laid, which I did. And he was three days employed for some time in the morning to write out his speech. He ordered four copies to be made of it, all of which he signed, and gave the original, with three of the copies, to his lady, and kept the other to give to the sheriffs on the scaffold. He wrote it with great care; and the passages that were tender he wrote in papers apart, and showed them to his lady and to myself before he wrote them out fair. He was very easy when this was ended.

He also wrote a letter to the king, in which he asked pardon for everything he had said, or done, contrary to his duty, protesting he was innocent as to all designs against his person or government, and that his heart was ever devoted to that which he thought was his true interest. He added, that though he thought he had met

with hard measure, yet he forgave all concerned in it, from the highest to the lowest; and ended hoping that his Majesty's displeasure at him would cease with his own life, and that no part of it should fall on his wife and children.

The day before his death he received the sacrament from Tillotson, with much devotion. And I preached two short sermons to him, which he heard with great affection. And we were shut up till toward the evening. Then he suffered his children, that were very young, and some few of his friends to take leave of him; in which he maintained his constancy of temper, though he was a very fond father. He also parted from his lady with a composed silence; and as soon as she was gone he said to me, "The bitterness of death is past;" for he loved and esteemed her beyond expression, as she well deserved it in all respects. She had the command of herself so much that at parting she gave him no disturbance. He went into his chamber about midnight, and I stayed all night in the outward room. He went not to bed till about two in the morning, and was fast asleep till four, when, according to his order, we called him. He was quickly dressed, but would lose no time in shaving; for he said he was not concerned in his good looks that day. . . . He went into his chamber six or seven times in the morning, and prayed by himself, and then came out to Tillotson and me. He drank a little tea and some sherry. He wound up his watch, and said, now he had done with time and was going to eternity. He asked what he should give the executioner; I told him ten guineas. He said, with a smile, it was a pretty thing to give a fee to have his head cut off.

When the sheriffs called him about ten o'clock, Lord Cavendish was waiting below, to take leave of him. They embraced very tenderly. Lord Russell, after he had left him, upon a sudden thought came back to him, and pressed him earnestly to apply himself more to religion, and told him what great comfort and support he felt from it now in his extremity. Lord Cavendish had very generously offered to manage his escape, and to stay

in prison for him while he should go away in his clothes; but he would not hearken to the motion. The Duke of Monmouth had also sent me word to let him know that if he thought it could do him any service, he would come in and run fortunes with him. He answered, it would be of no advantage to him to have his friends die with him.

Tillotson and I went in the coach with him to the place of execution. Some of the crowd that filled the streets wept, while others insulted; he was touched with a tenderness that the one gave him, but did not seem at all provoked by the other. He was singing psalms a great part of the way, and said he hoped to sing better very soon. As he observed the great crowds of people all the way, he said to us, "I hope I shall quickly see a much better assembly." When he came to the scaffold, he walked about it four or five times; then he turned to the sheriffs and delivered his paper. He protested he had always been far from any design against the king's life or government. He prayed God would preserve both and the Protestant religion. . . . He concluded with some very devout ejaculations. After he had delivered this paper, he prayed by himself. Then Tillotson prayed with him. After that he prayed again by himself, and then undressed himself, and laid his head on the block, without the least change of countenance, and it was cut off at two strokes.—*History of His Own Times.*

BURNET, THOMAS, an English philosopher and divine: born in Yorkshire, 1635; died at London, September 27, 1715. He was educated at Cambridge, and in 1685 succeeded Tillotson as Clerk of the Closet to William III. The first part of his *Telluris Theoria Sacra* appeared in 1680; the second part in 1689. It was first written in Latin, and after-

ward translated by the author into English, under the title of *The Sacred History of the Earth*. The publication in 1692 of *Archæologicæ Philosophicæ*, in which Burnet treated the Scriptural account of the fall as an allegory, obliged him to resign his clerkship. After his death in 1715 two of his works appeared, *On Christian Faith and Duties* and *On the State of the Dead and Reviving*, in the latter of which he maintains the ultimate salvation of the whole human race.

THE FINAL CONFLAGRATION OF THE GLOBE.

But 'tis not possible from any station to have a full prospect of this last scene of the earth, for 'tis a mixture of fire and darkness. This new temple is filled with smoke while it is consecrating, and none can enter into it. But I am apt to think, if we could look down upon this burning world from above the clouds, and have a full view of it in all its parts, we should think it a lively representation of hell itself; for fire and darkness are the two chief things by which that state or that place was to be described; and they are both here, mingled together with all other ingredients that make that Tophet that is prepared of old. Here are lakes of fire and brimstone, rivers of melted, glowing matter, ten thousand volcanoes vomiting flames all at once, thick darkness and pillars of smoke twisted about with wreaths of flame, like fiery snakes; mountains of earth thrown up into the air, and the heavens dropping down in lumps of fire. These things will all be literally true concerning that day and that state of the earth. And if we suppose Beelzebub and his apostate crew in the midst of this fiery furnace—and I know not where they can be else—it will be hard to find any part of the universe, or any state of things, that answers to so many of the properties and characters of hell, as this which is now before us.

But if we suppose the storm over, and that the fire hath gotten an entire victory over all other bodies, and subdued everything to itself, the conflagration will end

in a deluge of fire, or in a sea of fire, covering the whole globe of the earth; for when the exterior region of the earth is melted into a fluor like molten glass or running metal, it will, according to the nature of other fluids, fill all vacuities and depressions, and fall into a regular surface, at an equal distance everywhere from its centre. This sea of fire, like the first abyss, will cover the face of the whole earth, make a kind of second chaos and leave a capacity for another world to rise from it. But that is not our present business. Let us only, if you please to take leave of this subject, reflect upon this occasion, on the vanity and transient glory of all this habitable world; how, by the force of one element breaking loose upon the rest, all the varieties of nature, all the works of art, all the labors of men, are reduced to nothing; all that we admired and adored before, as great and magnificent, is obliterated or vanished; and another form and face of things, plain, simple, and everywhere the same, overspreads the whole earth.

Where are now the great empires of the world, and their great imperial cities? Their pillars, trophies, and monuments of glory? Show me where they stood, read the inscription, tell me the victor's name! What remains, what impressions, what difference or distinctions do you see in this mass of fire? Rome itself, eternal Rome, the great city, the empress of the world, whose domination and superstition, ancient and modern, make her a great part of the history of this earth, what is become of her now? She laid her foundations deep, and her palaces were strong and sumptuous; she glorified herself and lived deliciously, and said in her heart, I sit a queen, and shall see no sorrow. But her hour is come; she is wiped away from the face of the earth and buried in perpetual oblivion.

But it is not cities only and works of men's hands, but the everlasting hills, the mountains and rocks of the earth, are melted as wax before the sun, and their place is nowhere found. Here stood the Alps, a prodigious range of stone, the load of the earth, that covered many countries, and reached their arms from the ocean to the

Black Sea; this huge mass of stone is softened, and dissolved as a tender cloud into rain. Here stood the African mountains, and Atlas, with his head above the clouds. There was frozen Caucasus, and Taurus, and Imaus, and the mountains of Asia. And yonder toward the north stood the Riphæan hills, clothed in ice and snow. All these are vanished, dropped away as the snow upon their heads, and swallowed up in a red sea of fire. Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints, Hallelujah.—*The Sacred History of the Earth.*

BURNETT, FRANCES ELIZA HODGSON, an Anglo-American novelist; born at Manchester, England, November 24, 1849. In 1864 her parents removed to America and settled at Knoxville, Tenn., but later removed to Newmarket, where she began to write her first stories. In 1873 she married Dr. S. M. Burnett of Knoxville, but soon after their marriage they made their residence in Washington, D. C. Divorced from Dr. Burnett in 1898 she married in 1900 Stephen Townsend, an English author.

Surly Tim's Troubles, a dialect story, published in *Scribner's* (1872), in book form (1877), was the first of her stories to attract attention. *That Lass o' Lowrie's*, which immediately became popular, and which was afterward dramatized both in America and England, appeared as a serial in *Scribner's* (1876) and in book form (1877). She has since published *Haworth's* (1879); *Louisiana* (1880); *A Fair Barbarian* (1881); *Through One Administration* (1882); *Little Lord Fauntleroy* (1886); *Sara Crewe* (1888); *Pretty*



FRANCES HODGSON BURNETT.

Polly Pemberton (1889); *Lindsley's Luck* (1890); *Miss Crespigny* (1901); *Giovanni and the Other* (1892); *The One I Knew Best of All* (1893); *Piccino and Other Child Stories* (1894); *Two Little Pilgrims' Progress* (1895); *A Lady of Quality* (1896); *His Grace of Ormonde* (1897); *The Making of a Marchioness* (1901); *The Little Unfair Princess* (1903); and *In the Closed Room* (1905).

DOWN THE MINE.

In five minutes after the explosion occurred, a slight figure in clerical garb made its way through the crowd with an air of excited determination.

"Th' parson's feart," was the general comment.

"My men," he said, raising his voice so that all could hear, "can any of you tell me who last saw Fergus Derrick?"

There was a brief pause, and then came a reply from a collier who stood near.

"I coom up out o' th' pit an hour ago," he said; "I wur th' last as coom up, an' it were only chance as browt me. Derrick wur wi' his men i' th' new part o' th' mine. I seed him as I passed through."

Paul Grace's face became a shade or so paler, but he made no more inquiries. . . . When all was ready, he went to the mouth of the shaft, and took his place quietly.

It was a hazardous task they had before them. Death would stare them in the face all through its performance. There was choking after-damp below, noxious vapors, to breathe which was to die; there was the chance of crushing masses falling from the shaken galleries — and yet these men left their companions, one by one, and ranged themselves, without saying a word, at the curate's side.

"My friends," said Grace, baring his head, and raising a feminine hand. "My friends, we will say a short prayer."

It was only a few words. Then the curate spoke again. "Ready!" he said.

But just at that moment there stepped out from the anguished crowd a girl whose face was set and deathly, though there was no touch of fear upon it.

"I ax yo'," she said, "to let me go wi' yo' and do what I con. Lasses, some on yo' speak a word fur Joan Lowrie!"

There was a breathless start. The women even stopped their outcry to look at her as she stood apart from them—a desperate appeal in the very quiet of her gesture as she turned to look about her for someone to speak.

"Lasses," she said again, "some on yo' speak a word for Joan Lowrie!"

There rose a murmur among them then, and the next instant this murmur was a cry.

"Ay," they answered, "we con aw speak fur yo'! Let her go, lads! She's worth two o' th' best on yo'. Nowt fears her. Ay, she mun go, if she will, mun Joan Lowrie! Go, Joan, lass, and we'n not forget thee!"

But the men demurred. The finer instinct of some of them shrank from giving a woman a place in such a perilous undertaking—the coarser element in others rebelled against it.

"We 'n ha' no wenches," these said, surlily.

Grace stepped forward. He went to Joan Lowrie and touched her gently on the shoulder.

"We cannot think of it," he said. "It is very brave and generous, and—God bless you!—but it cannot be. I could not think of allowing it myself, if the rest would."

"Parson," said Joan, coolly, but not roughly, "tha'd ha' hard work to help thysen, if so be as th' lads wur willin'."

"But," he protested, "it may be death. I could not bear the thought of it. You are a woman. We cannot let you risk your life."

She turned to the volunteers.

"Lads," she cried, passionately, "yo' munnot turn me back. I—sin I mun tell yo'"—and she faced them like

a queen — “theer’s a mon down theer as I’d gi’ my heart’s blood to save.”

They did not know whom she meant, but they demurred no longer.

“Tak’ thy place, wench,” said the oldest of them. “If tha mun, tha mun.”

She took her seat in the cage by Grace, and when she took it she half turned her face away. But when those above began to lower them, and they found themselves swinging downward into what might be to them a pit of death, she spoke to him.

“Theer’s a prayer I’d loike yo’ to pray,” she said. “Pray that if we mun dee, we may na’ dee until we ha’ done our work.”

It was a dreadful work, indeed, that the rescuers had to do in those black galleries. And Joan was the bravest, quickest, most persistent of all. Paul Grace, following in her wake, found himself obeying her slightest word or gesture. He worked constantly at her side, for he, at least, had guessed the truth. He knew that they were both engaged in the same quest. When at last they had worked their way — lifting, helping, comforting — to the end of the passage where the collier had said he last saw the master, then, for one moment, she paused, and her companion, with a thrill of pity, touched her to attract her attention.

“Let me go first,” he said.

“Nay,” she answered, “we ’n go together.”

The gallery was a long and low one, and had been terribly shaken. In some places the props had been torn away, in others they were borne down by the loosened blocks of coal. The dim light of the “Davy” Joan held up showed such a wreck that Grace spoke to her again.

“You must let me go first,” he said, with gentle firmness. “If one of these blocks should fall —”

Joan interrupted him —

“If one on ’em should fall I’m th’ one as it had better fall on. There is na mony foak as ud miss Joan Lowrie. Yo’ ha’ work o’ yore own to do.”

She stepped into the gallery before he could protest,

and he could only follow her. She went before, holding the "Davy" high, so that its light might be thrown as far forward as possible. Now and then she was forced to stoop to make her way around a bending prop; sometimes there was a fallen mass to be surmounted, but she was at the front still when they reached the other end without finding the object of their search.

"It—he is na there," she said. "Let us try th' next passage;" and she turned into it.

It was she who first came upon what they were looking for; but they did not find it in the next passage, or the next, or even the next. It was farther away from the scene of the explosion than they had dared to hope. As they entered a narrow side gallery, Grace heard her utter a low sound, and the next minute she was down upon her knees.

"Theer's a mon here," she said. "It's him as we're lookin' fur."

She held the dim little lantern close to the face—a still face with closed eyes and blood upon it. Grace knelt down, too, his heart aching with dread.

"Is he—" he began, but could not finish.

Joan Lowrie laid her hand upon the apparently motionless breast and waited almost a minute, and then she lifted her own face, white as the wounded man's—white and solemn, and wet with a sudden rain of tears.

"He is na' dead," she said. "We ha' saved him."—*That Lass o' Lowrie's.*

IANTHY.

It was later than usual when Louisiana awakened in the morning. She awakened suddenly, and found herself listening to the singing of a bird on the tree near her window. Its singing was so loud and shrill that it overpowered her, and aroused her to a consciousness of fatigue and exhaustion.

It seemed to her at first that no one was stirring in the house below, but after a few minutes she heard some one talking in her father's room—talking rapidly in monotonous tone.

"I wonder who it is," she said, and lay back upon her pillow, feeling tired out and bewildered between the bird's shrill song and the strange voice.

And then she heard heavy feet on the stairs, and listened to them nervously until they reached her door, and the door was pushed open unceremoniously.

The negro woman Nancy thrust her head into the room.

"Miss Louisianny, honey," she said. "Ye ain't up yit?"

"No."

"Ye'd better *git* up, honey — an' come down-stairs."

But the girl made no movement.

"Why?" she asked, listlessly.

"Yer pappy, honey — he's sorter cur'us. He don't seem to be right well. He didn't seem to be quite at hisself when I went to light his fire. He ——"

Louisiana sat upright in bed, her great coil of black hair tumbling over one shoulder and making her look even paler than she was.

"Father!" she said. "He was quite well late last night. It was after midnight when we went to bed, and he was well then."

The woman began to fumble uneasily at the latch.

"Don't ye git skeered, chile," she said. "Mebbe 'taint nothin' — but seemed to me like — like he didn't know me."

Louisiana was out of bed, standing upon the floor, and dressing hurriedly.

"He was well last night," she said, piteously. "Only a few hours ago. He was well and talked to me and——"

She stopped suddenly to listen to the voice down-stairs — a new and terrible thought flashing upon her.

"Who is with him?" she asked. "Who is talking to him?"

"Thar ain't no one with him," was the answer. "He's by hisself, honey."

Louisiana was buttoning her wrapper at the throat. Such a tremor fell upon her that she could not finish what she was doing. She left the button unfastened and pushed past Nancy and ran swiftly down the stairs, the woman following her.

The door of her father's room stood open, and the

fire Nancy had lighted burned and crackled merrily. Mr. Rogers was lying high upon his pillow, watching the blaze. His face was flushed and he had one hand upon his chest. He turned his eyes slowly upon Louisiana as she entered, and for a second or so regarded her wonderingly. Then a change came upon him, his face lighted up—it seemed as if he saw all at once who had come to him.

“Ianthy?” he said. “I didn’t sca’cely know ye! Ye’ve bin gone so long! Whar hev ye bin?”

But even then she could not realize the truth. It was so short a time since he had bidden her good-night and kissed her at the door.

“Father!” she cried. “It is Louisiana! Father, look at me!”

But he was looking at her, and yet he only smiled again.

“It’s bin such a long time, Ianthy,” he said. “Sometimes I’ve thought ye wouldn’t never come back at all.”

And when she fell upon her knees at the bedside, with a desolate cry of terror and anguish, he did not seem to hear it at all, but lay fondling her bent head and smiling still, and saying, happily:

“Lord! I *am* glad to see ye!” . . .

In his delirium he seemed to have gone back to a time before her existence—the time when he was a young man, and there was no one in the new house he had built but himself and “Ianthy.” Sometimes he fancied himself sitting by the fire on a winter’s night and congratulating himself upon being there.

“Jest to think,” he would say in a quiet, speculative voice, “that two years ago I didn’t know ye—an’ thar ye air, a-sittin’ sewin’, and the fire a-cracklin’, an’ the house all fixed. This yere’s what I call solid comfort, Ianthy—jest solid comfort!” Once he wakened suddenly from a sleep, and finding Louisiana bending over him, drew her face down and kissed her.

“I didn’t know ye was so nigh, Ianthy,” he whispered. “Lord! jist to think yer allers nigh an’ thar cayn’t nothin’ separate us.”

The desolation of so living a life outside his, was so

terrible to the poor child who loved him, that at times she could not bear to remain in the room, but would go out into the yard and ramble about, aimless and heart-broken, looking back now and then at the new, strange house, with a wild pang.

"There will be nothing left if he leaves me," she said. "There will be nothing."

And then she would hurry back, panting, and sit by him again, her eyes fastened upon his unconscious face, watching its every shade of expression and change.

"She'll take it mighty hard," she heard Aunt Ca'line whisper one day, "ef ——"

And she put her hands to her ears, and buried her face in the pillow, that she might not hear the rest.—
Louisiana.

BURNHAM, CLARA LOUISE, an American novelist, oldest daughter of George F. Root, the song-writer; born at Newton, Mass., May 25, 1854. She was educated in the public schools of Chicago and at a boarding-school in Waltham, Mass. Her first book, *No Gentleman*, appeared in 1881. She has since published *A Sane Lunatic* (1882); *Dearly Bought* (1884); *Next Door* (1886); *Young Maids and Old* (1888); *The Mistress of Beech Knoll* (1890); *Miss Bagg's Secretary* (1892); *Dr. Latimer* (1893); *Sweet Clover* (1894); *The Wise Woman* (1895); *Miss Archer Archer* (1897); *A Great Love* (1898); *A West Point Wooing* (1899); *A Right Princess* (1902); and *Jewel's Story Book* (1904). Miss Frances Willard, in her *Women of the Century*, tells the following story of Mrs. Burnham's entry upon her literary career: "Shortly after her marriage, a brother, who enjoyed her letters, urged her to write a

story. The idea was entirely novel and not agreeable to the young woman, but the brother persisted for many months, and at last in a spirit of impatience, and in order to show him his absurdity, the work was undertaken. To her surprise her scornful attitude soon changed to one of keen interest. She wrote two novellettes and paid to have them criticised by the reader of a publishing house, her identity being unknown. The verdict was unfavorable, the reader going so far as to say that, if the author were of middle age, she would better abandon all hope of success as a writer. Mrs. Burnham was not of 'middle age,' and she was as reluctant to lay down her pen as she had been to take it up. Recalling her lifelong facility for rhyming, she wrote some poems for children, which were accepted and published by *Wide Awake*, and that success fixed her determination."

KATE'S THEORIES.

On their way home the sisters were seated on opposite sides of the horse-car which they had taken just outside the depot. Speech being impossible, mischievous Margery rather enjoyed the stern seriousness of Kate's face. The latter evidently avoided meeting her sister's eye, and therefore Margery sedulously endeavored to catch the wandering glance, and, on the rare occasions of success beamed upon Kate with a cheerful assurance which rather deepened the impenetrable gravity of the latter's countenance.

At last Kate rose and rang the bell. The car stopped in front of a block of brick houses, into one of which the girls passed, with the aid of a latch-key. Margery came last up the stairs and followed her sister into a back room on the second floor.

"Shall I go right into the closet, Kate," she asked; "or may I say a few words in my own defence first?"

"I am not in a joking mood, Margery," replied the other, taking off her outer garments.

"That remark is quite superfluous. You dear old Kate! how you do distrust me, don't you?" and Margery turned her back in an injured fashion as she struggled out of her tight-fitting walking-jacket.

Kate's anxious eyes followed her movements.

"I know that you seldom stop to think until afterward," she answered.

"If it wasn't all so perfectly ridiculous, I should be angry with you," said Margery, half laughing, but with an inclination to tears. "You have only lived three years longer than I have, though you do pretend to be such a grandmother. We have had the same bringing-up, and yet nothing will convince you that I know how to behave. I wish you would either send me to a reform school at once or else have a little confidence in me;" and now the tears triumphed, although the laughter struggled with them.

Kate put an arm around the speaker and drew her down on the side of the bed. "Don't get excited, Margery dear. You see I am not excited."

"Oh, of course not, grandma!" retorted the other tearfully.

"I have every confidence in your meaning well, Margery; every confidence. You know that. But you do not always look at things as I do. You do not take the same view of our circumstances that I do, or shape your actions to suit them as I wish you would."

"No, I believe you would like us to dress like nuns, and go about with our eyes down and our hands folded. I don't see the necessity for it. I never shall. We have lost our parents and our money, and our home; but we are young and full of life, and it is folly to talk about our behaving like eighty-year-old dummies."

"Margery, we are unprotected girls, alone in a boarding-house. We cannot ——"

"Who wants to be protected?" interrupted the other, with extreme scorn. "In this free country girls can protect themselves."

"That is precisely it," said Kate, seriously. "We must protect ourselves by being entirely quiet and unobtrusive. Now, you are naturally an obtrusive girl, Margery."

"Thank you so much!" exclaimed the other, in indignant surprise.

"A noticeable girl, I mean. You need always to be toning yourself down and controlling your impulses."

"Well, this is a pretty reward for my behavior to-day, I must say," burst forth Margery, her fluffy hair awry and her eyes flashing. "I should like to have seen *you* in my place. I should like to know what *you* would have done. I know one thing, you would not have been as agreeable as I was."

"I am sure I should not," returned Kate, with something like a groan and a return of her anxious expression. "You know I am waiting for an explanation of how you and Mr. Exton should so suddenly have become friends."

"You speak as though you knew him."

"I have known him for some time by sight, as he attends the Church of the Apostles. He is very rich and an important personage in the society."

"Does he bring a wife to church with him?"

"No."

"Then I shall insist upon going with you hereafter."

"You will not do anything of the kind," said Kate, quickly. "We decided that, you know. You will continue to attend our own church."

"Well," said Margery, with a comical little shrug, "we diverge, as the novels say." Then, suddenly changing her manner, "Kate Standish, you shall not look at me that way. You are absolutely scowling. All this fuss because you saw a good, rich old church-member help me off the train. It is absurd."

"He is not old. He is not over thirty," replied the other, severely. "His riches we have nothing to do with."

"No, I wish we had," said Margery, mutinously.

"And we have no idea whether he is good or not."

"Did you ever see him smile?"

"Certainly not."

"Well, I have, and I know he is good! He is the very man who helped me with my packages that time a few weeks ago when I was so nearly run over."

"And he scraped acquaintance with you on that slight pretext!"

.

"Yes, yes, and you are a professional woman; and professional women are often courteously received in the best society, but always with a proviso. Their intellects or accomplishments are admired; but they are never fully and freely received, nor married by the swell of sweldom. I have heard it all often enough," and Margery turned impatiently in her sister's arms. "Dearest Kate," with a sudden affectionate qualm, "you have had to turn professional for me."

"Professional is rather a big word for it, dear," and the older girl smiled down, with a world of love upon the face upon her breast. "Besides, is it not for myself first of all?"

"And I am mean enough to fume over my part of the work."

"Oh, Kate, I do hate it all; economizing, and scrimping, and living in this miserable, dark hole!" And Margery looked contemptuously around the little room, with its unsightly outlook on alleys and sheds.

"I *love* it," said Kate, fervently; "for it is ours, and we are independent."

"But we are so young and want so much; and we never have any diversion; and we have no friends of any account. You avoid anybody at all promising, like Mr. Exton."

"For our own good and happiness, Margery. The time may come when all that sort of intercourse will be possible. Now it is impossible. You see it?"

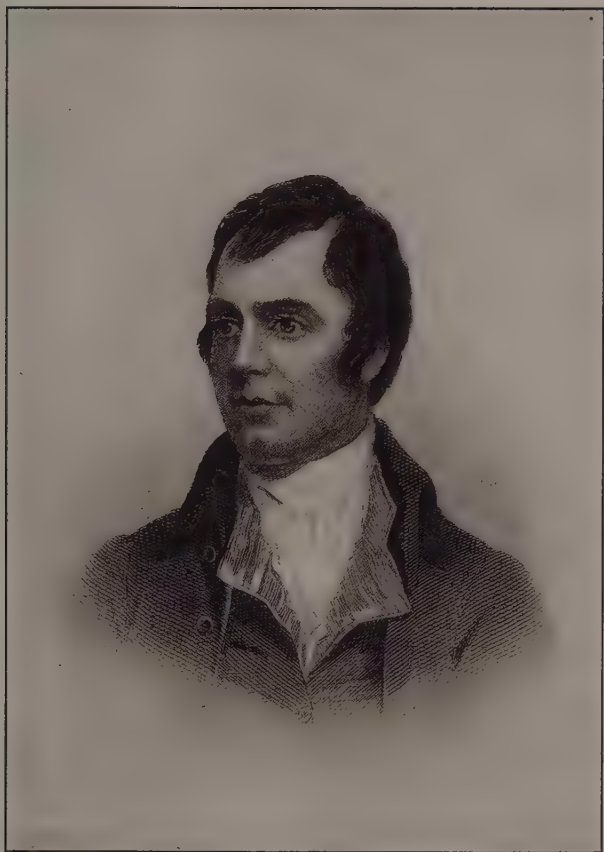
"Dear old Kate! I wish it were as easy for me to be reconciled to it as it is for you. Why, we might as well be dead as to live in this way," and Margery sat up with an emphatic gesture. "There is only one thing that can deliver us, and that is for one of us to marry

an *immensely* rich man; and I think Mr. Exton would do. He is pretty old, and does not wear a mustache; but he would do."

"It is very condescending of you to think so," remarked Kate.—*Next Door.*

BURNS, ROBERT, a Scottish poet; born near Ayr, January 25, 1759; died at Dumfries, July 21, 1796. His father was occupied as a gardener upon the estate of a gentleman until 1776, when he leased a farm near Ayr. At an early age Robert and his brother were sent to school at Alloway, about a mile from home. To this method of education were added the few books in the father's possession; among which was: *A Select Collection of English Songs*. Of these songs Burns says: "I pored over them, driving my cart or walking to labor, song by song, verse by verse, carefully noting the true, tender, or sublime, from affectation and fustian. I am convinced that I owe to this practice much of my critic craft, such as it is."

The Ayrshire farm proved an unsuccessful undertaking; and the family removed to another farm, only to meet with like misfortune, culminating in financial ruin, which was followed almost immediately by the death of the father. During these years of poverty, Burns grew to manhood. In his sixteenth year, inspired by his first love "for a bonny, sweet, sonsie lass," his companion in the harvest-field, he composed his first verses, to accompany an air which she was wont to sing.



ROBERT BURNS.

"The great misfortune of my life," says Burns, "was to want an aim. I had felt early some stirrings of ambition, but they were the blind gropings of Homer's Cyclops round the walls of his cave. I saw my father's condition entailed on me perpetual labor. The only openings by which I could enter the temple of Fortune were by the gate of niggardly economy, or the path of little, chicaning, bargain-making. Thus abandoned of an aim or view in life, with a strong appetite for sociability, as well from native hilarity as from a pride of observation and remark; a constitutional melancholy or hypochondriacism that made me fly solitude; add to these incentives to social life my reputation for bookish knowledge, a certain wild, logical talent, and a strength of thought, something like the rudiments of good sense; and it will not seem surprising that I was generally a welcome guest where I visited. . . . At the plough, scythe or reap-hook, I feared no competitor, and thus I set absolute want at defiance; and as I never cared farther for my labors than while I was in actual exercise, I spent the evenings in the way after my own heart. A country lad seldom carries on a love adventure without an assisting confidant. I possessed a curiosity, zeal, and intrepid dexterity that recommended me as a proper second on these occasions; and I dare say I felt as much pleasure in being in the secret of half the loves of the parish as ever did statesman in knowing the intrigues of half the courts of Europe."

On their father's death, Robert and Gilbert Burns took a farm. But the failure of their crops for two successive seasons discouraged him. Some of his poems, handed about in manuscript among his associates, gained him reputation, but turned the unfavorable attention of the Kirk Session toward him. This led him to give up his share of the farm, and make preparations to emigrate to Jamaica.

To assist in raising money for his passage, he pub-

lished his poems. They brought him £20, with part of which he secured a steerage passage in a vessel about to sail. He had taken leave of his friends, and had composed his farewell to "old Coila's hills," beginning "The gloomy night is gathering fast," when a letter from Dr. Blacklock, who had seen his poems and recognized his genius, changed his plans, and sent him to Edinburgh, to be suddenly translated into the society of men of the highest distinction, who received him as one of themselves. A second edition of his poems brought him £700, and enabled him to gratify his desire of visiting some of the most beautiful parts of Scotland and England. He made several tours, returning in the intervals to Edinburgh, where, caressed and fêted on all sides, he formed those habits of dissipation which led to wrecked health and an early death.

In 1788 Burns left Edinburgh. Of the £500 then in his possession he gave £200 to his brother Gilbert for the support of their mother. With part of the remainder he purchased the farm of Ellisland, near Dumfries, made a public declaration of his marriage with Jean Armour, and took up his residence on the farm. To his calling of farmer he united that of exciseman, having been appointed to a post which paid him at first £50 a year. His farm was too often neglected. He was welcome in the best society of the neighborhood, and occupied himself in composing songs for a musical work. His excise duties also occupied much of his time. At the end of three years he relinquished his farm, and retaining his office of exciseman, now raised to £70 a year, he removed to Dumfries. Here the habit of intoxication grew upon him

His strength failed and he died after an illness of three days. We give only a few of his characteristic poems.

TO A MOUSE.

Wee, sleekit, cowrin' tim'rous beastie,
Oh, what a panic 's in thy breastie!
Thou needna start awa' sae hasty,
 Wi' bickering brattle!
I wad be laith to rin and chase thee,
 Wi' murd'ring pattle!

I'm truly sorry man's dominion
Has broken nature's social union,
And justifies that ill opinion
 Which makes thee startle
At me, thy poor earth-born companion,
 And fellow-mortal!

I doubt na, whiles, but thou mayst thieve;
What then? poor beastie, thou maun live!
A daimen icker in a thrave
 'S a sma' o' request
I'll get a blessin' wi' the lave,
 And never miss 't!

Thy wee bit housie, too, in ruin!
Its silly wa's the win's are strewin'!
And naething now to big a new ane
 O' foggage green!
And bleak December's winds ensuin'
 Baith snell and keen!

Thou saw the fields laid bare and waste,
And weary winter comin' fast,
And cozie here, beneath the blast,
 Thou thought to dwell.
Till, crash! the cruel coulter past
 Out through thy cell.

That wee bit heap o' leaves and stibble
 Has cost thee mony a weary nibble!
 Now thou's turn'd out for a' thy trouble,
 But house or hauld,
 To thole the winter's sleety dribble
 And cranreuch cauld.

But, Mousie, thou art no thy lane,
 In proving foresight may be vain;
 The best laid schemes o' mice and men
 Gang aft a-gley,
 And lea'e us naught but grief and pain
 For promised joy.

Still thou art blest, compared wi' me;
 The present only toucheth thee,
 But, och! I backward cast my ee
 On prospects drear!
 And forward, though I canna see,
 I guess and fear.

TO A MOUNTAIN DAISY.

Wee, modest, crimson-tipped flower,
 Thou's met me in an evil hour;
 For I maun crush among the stoure
 Thy slender stem:
 To spare thee now is past my power,
 Thou bonny gem.

Alas! it 's no thy neibor sweet,
 The bonny lark, companion meet,
 Bending thee 'mang the dewy weet,
 Wi' speckled breast,
 When upward springing, blithe, to greet
 The purpling east.

Cauld blew the bitter-biting north
 Upon thy early, humble birth;
 Yet cheerfully thou glinted forth

Amid the storm,
Scarce rear'd above the parent earth
Thy tender form.

The flaunting flowers our gardens yield,
High sheltering woods and wa's maun shield,
But thou, beneath the random bield
O' clod or stane,
Adorns the histie stibble field,
Unseen, alane.

There, in thy scanty mantle clad,
Thy snawie bosom sunward spread,
Thou lifts thy unassuming head
In humble guise;
But now the *share* uptears thy bed,
And low thou lies.

Such is the fate of artless maid,
Sweet floweret of the rural shade!
By love's simplicity betray'd
And guileless trust,
Till she, like thee, all soil'd, is laid
Low i' the dust.

Such is the fate of simple bard,
On life's rough ocean luckless starr'd!
Unskillful he to note the card
Of prudent lore,
Till billows rage, and gales blow hard,
And overwhelm him o'er!

Such fate to suffering worth is given,
Who long with wants and woes has striven,
By human pride or cunning driven
To misery's brink.
Till wrench'd of every stay but heaven,
He, ruin'd sink!

Even thou who mourn'st the Daisy's fate,
 That fate is thine — no distant date;
 Stern Ruin's ploughshare drives, elate,
 Full on thy bloom,
 Till crush'd beneath the furrow's weight,
 Shall be thy doom!

AE FOND KISS.

Ae fond kiss, and then we sever;
 Ae fareweel, and then, forever!
 Deep in heart-wrung tears I pledge thee,
 Warring sighs and groans I'll wage thee.

Who shall say that Fortune grieves him,
 While the star of hope she leaves him?
 Me, nae cheerfu' twinkle lights me;
 Dark despair around benights me.

I'll ne'er blame my partial fancy,
 Naething could resist my Nancy;
 But to see her was to love her;
 Love but her, and love forever.

Had we never loved sae kindly,
 Had we never loved sae blindly,
 Never met — or never parted,
 We had ne'er been broken-hearted.

Fare-thee-weel, thou first and fairest!
 Fare-thee-weel, thou best and dearest!
 Thine be ilka joy and treasure,
 Peace, Enjoyment, Love, and Pleasure!

Ae fond kiss, and then we sever;
 Ae fareweel, alas! forever!
 Deep in heart-wrung tears I'll pledge thee!
 Warring sighs and groans I'll wage thee!

FROM THE EPISTLE TO WILLIAM SIMPSON.

We'll sing auld Coila's plains and fells,
 Her moors red-brown wi' heather-bells

Her banks and braes, her dens and dells,
Where glorious Wallace
Aft bare the gree, as story tells,
Frae southron billies.

At Wallace' name what Scottish blood
But boils up in a spring-tide flood!
Oft have our fearless fathers strode
By Wallace' side,
Still pressing onward, red-wat shod,
Or glorious died.

Oh, sweet are Coila's haughs and woods,
When lintwhites chant amang the buds,
And jinkin' hares, in amorous whids,
Their love enjoy,
While through the braes the cushat croods
With wailfu' cry!

Even winter bleak has charms to me,
When winds rave through the naked tree;
Or frosts on hills of Ochiltree
Are hoary gray:
Or blinding drifts wild-furious flee,
Darkening the day!

O Nature, a' thy shows and forms,
To feeling, pensive hearts hae charms!
Whether the summer kindly warms
Wi' life and light,
Or winter howls in gusty storms,
The lang, dark night!

OH, WERT THOU IN THE CAULD BLAST.

Oh, wert thou in the cauld blast
On yonder lea, on yonder lea,
My plaidie to the angry airt,
I'd shelter thee, I'd shelter thee.
Or did misfortune's bitter storms

Around thee blaw, around thee blaw,
Thy bield should be my bosom,
To share it, a', to share it a'.

Or were I in the wildest waste,
Sae bleak and bare, sae bleak and bare,
The desert were a paradise,
If thou wert there, if thou were there;
Or were I monarch o' the globe,
Wi' thee to reign, wi' thee to reign,
The brightest jewel in my crown
Wad be my queen, wad be my quee

THE BANKS OF DOON.

Ye flowery banks o' bonny Doon,
How can ye bloom sae fair;
How can ye chant, ye little birds,
And I sae fu' o' care!

Thou 'lt break my heart, thou bonny bird
That sings upon the bough
Thou minds me o' the happy days
When my fause love was true.

Thou 'lt break my heart, thou bonny bird
That sings beside thy mate;
For sae I sat, and sae I sang,
And wist na o' my fate.

Aft hae I roved by bonny Doon,
To see the woodbine twine;
And ilka bird sang o' its love,
And sae did I o' mine.

Wi' lightsome heart I pu'd a rose,
Frae aff its thorny tree;
And my fause luvver staw the rose
And left the thorn wi' me.

HIGHLAND MARY.

Ye banks, and braes, and streams around
The castle o' Montgomery,
Green be your woods, and fair your flowers,
Your waters never drumlie!
There simmer first unfaulds her robes,
And there the langest tarry;
For there I took the last fareweel
O' my sweet Highland Mary.

How sweetly bloom'd the gray green birk?
How rich the hawthorn's blossom!
As underneath their fragrant shade,
I clasped her to my bosom!
The golden hours on angel wings
Flew o'er me and my dearie;
For dear to me as light and life,
Was my sweet Highland Mary.

Wi' mony a vow, and lock'd embrace,
Our parting was fu' tender;
And pledging aft to meet again,
We tore oursels asunder;
But, oh! fell Death's untimely frost,
That nipt my flower sae early!—
Now green's the sod, and cauld's the clay
That wraps my Highland Mary!

O, pale, pale now, those rosy lips,
I aft hae kiss'd sae fondly!
And closed for aye the sparkling glance
That dwelt on me sae kindly!
And mouldering now in silent dust
That heart that lo'ed me dearly—
But still within my bosom's core
Shall live my Highland Mary!

THE BONNY BANKS OF AYR.

The gloomy night is gathering fast,
Loud roars the wild inconstant blast;
Yon murky cloud is foul with rain,
I see it driving o'er the plain;
The hunter now has left the moor,
The scattered coveys meet secure;
While here I wander, prest with care,
Along the lonely banks of Ayr.

The Autumn mourns her ripening corn
By early Winter's ravage torn;
Across her placid azure sky
She sees the scowling tempest fly:
Chill runs my blood to hear it rave —
I think upon the stormy wave,
Where many a danger I must dare,
Far from the bonny banks of Ayr.

'Tis not the surging billow's roar,
'Tis not the fatal, deadly shore;
Though death in every shape appear,
The wretched have no more to fear!
But round my heart the ties are bound,
That heart transpierced with many a wound,
These bleed afresh, those ties I tear,
To leave the bonny banks of Ayr.

Farewell, old Coila's hills and dales,
Her healthy moors and winding vales;
The scenes where wretched fancy roves,
Pursuing past unhappy loves!
Farewell, my friends! farewell, my foes!
My peace with these, my love with those —
The bursting tears my heart declare;
Farewell, the bonny banks of Ayr.

EPISTLE TO DAVIE.

While winds frae aff Ben Lomond bla
And bar th' doors wi' driving snaw,
And hing us owre the ingle,
I set me down to pass the time,
And spin a verse or twa o' rhyme,
In hamely wrestlin' jingle.
While frosty winds blaw in the drift,
Ben to the chimla lug,
I grudge a wee the great folk's gift,
That live sae bien and snug:
I tent less, and want less
Their roomy fire-side;
But hanker and canker
To see their cursed pride.

It's hardly in a body's power
To keep at times frae being sour,
To see how things are shared;
How best o' chiels are whiles in want,
While coofs on countless thousands rant,
And ken na how to wair't;
But, Davie, lad, ne'er fash your head,
Though we hae little gear,
We're fit to win our daily bread,
As lang's we're hale and fier;
"Mair speer na, nor feer na,"
Auld age ne'er mind a feg,
The last o't the warst o't,
Is only but to beg.

To lie in kilns and barns at e'en,
When banes are crazed, and bluid is thin,
Is doubtless great distress!
Yet then content could make us blest;
Even then, sometimes, we'd snatch a taste
Of truest happiness.
The honest heart, that's free frae a'

Intended fraud or guile,
However Fortune kicks the ba',
Has aye some cause to smile:
And mind still, you'll find still,
A comfort this nae sma';
Nae mair then, we'll care then,
Na farther can we fa'.

What though like commoners of air,
We wander out we know not where,
But either house or hall!
Yet nature's charms — the hills and woods,
The sweeping vales and foaming floods —
Are free alike to all.
In days when daisies deck the ground,
And blackbirds whistle clear,
With honest joy our hearts will bound
To see the coming year:
On braes, when we please then,
We'll sit and sowth a tune:
Syne rhyme till 't, we'll time till 't,
And sing 't when we hae dune.

It's no in titles nor in rank:
It's no in wealth like Lon'on bank
To purchase peace and rest:
It's no in making muckle mair;
It's no in books, it's no in lear;
To make us truly blest;
If happiness hae not her seat
And centre in the breast,
We may be wise, or rich, or great,
But never can be blest.
Nae treasures, nor pleasures,
Could make us happy lang:
The heart aye's the part aye
That makes right or wrang. . . .

Then let us cheerfu' acquiesce;
Nor make our scanty pleasures less,
By pining at our state;



BURNS' COTTAGE.

And, even should misfortunes come,
 I here wha sit hae met wi' some,
 An's thankfu' for them yet.
 They gie the wit of age to youth;
 They let us ken oursel;
 They make us see the naked truth,
 The real guid and ill.
 Though losses and crosses
 Be lessons right severe,
 There's wit there, ye 'll get there,
 Ye 'll find nae ither where.

THE COTTER'S SATURDAY NIGHT.

November chill blows loud wi' angry sugh;
 The short'ning winter-day is near a close;
 The miry beasts retreating frae the pleugh;
 The black'ning trains o' craws to their repose;
 The toil-worn cotter frae his labor goes,
 This night his weekly moil is at an end,
 Collects his spades, his mattocks and his hoes,
 Hoping the morn in ease and rest to spend,
 And, weary, o'er the moor his course does hameward
 bend.

At length his lonely cot appears in view
 Beneath the shelter of an aged tree;
 Th' expectant wee things, toddlin' stacher through
 To meet their dad, wi' flichterin' noise and glee.
 His wee bit ingle, blinking bonnily,
 His clean hearthstane, his thrifty wifie's smile,
 The lispig infant prattling on his knee,
 Does a' his weary carking cares beguile,
 And makes him quite forget his labor and his toil.

Belyve, the elder bairns come drapping in,
 At service out among the farmers roun':
 Some ca' the pleugh, some herd, some tentie rin'
 A cannie errand to a neibor town:
 Their eldest hope, their Jennie, woman grown,

In youthfu' bloom, love sparkling in her ee,
Comes hame, perhaps, to show a braw new gown,
Or deposit her sair-won penny fee,
To help her parents dear, if they in hardship be.

Wi' joy unfeign'd, brothers and sisters meet,
And each for other's welfare kindly spiers:
The social hours, swift-wing'd unnoticed, fleet
Each tells the uncoss that he sees or hears;
The parents, partial, eye their hopeful years;
Anticipation forward points the view.
The mother wi' her needles and her shears,
Gars and claes look amaisht as weel's the new —
Their father mixes a' wi' admonition due.

Their master's and their mistress's command,
The youngers a' are warn'd to obey;
And mind their labors wi' an eydent hand,
And ne'er, though out o' sight, to jauk or play
"And oh! be sure to fear the Lord alway!
And mind your duty, duly, morn and night,
Lest in temptation's path ye gang astray;
Implore His counsel and assisting might;
They never sought in vain that sought the Lord aright."

But, hark, a rap comes gently to the door,
Jenny, wha kens the meaning o' the same,
Tells how a neibor lad cam o'er the moor,
To do some errands, and convoy her hame.
The wily mother sees the conscious flame
Sparkle in Jenny's ee, and flush her cheek,
Wi' heart-struck anxious care, inquires his name,
While Jenny hafflins is afraid to speak;
Weel pleased the mother hears it's nae wild, worthless
rake.

Wi' kindly welcome, Jenny brings him ben;
A strapping youth; he tak's the mother's eye;
Blithe Jenny sees the visit's no ill taen;
The father cracks of horses, pleughs, and kye.

The youngster's artless heart o'erflows wi' joy,
But blate and lathefu', scarce can weel behave;
The mother, wi' a woman's wiles, can spy
What makes the youth sae bashfu' and sae grave;
Weel pleased to think her bairn's respectit like the lave.

Oh, happy love!—where love like this is found!—
Oh, heart-felt raptures!—bliss beyond compare!
I've paced much this weary, mortal round,
And sage experience bids me this declare —
“If heaven a draught of heavenly pleasure spare,
One cordial in this melancholy vale,
'Tis when a youthful, loving, modest pair
In other's arms breathe out the tender tale,
Beneath the milk-white thorn that scents the evening
gale.”

Is there, in human form, that bears a heart,
A wretch! a villain! lost to love and truth!
That can, with studied, sly, ensnaring art,
Betray sweet Jenny's unsuspecting youth?
Curse on his perjured arts! dissembling smooth!
Are honor, virtue, conscience, all exiled?
Is there no pity, no relenting ruth,
Points to the parents fondling o'er their child?
Then paints the ruin'd maid, and their distraction wild!

But now the supper crowns their simple board,
The halesome parritch, chief of Scotia's food:
The soupe their only hawkie does afford,
That 'yont the hallan snugly chows her cood:
The dame brings forth in complimentary mood,
To grace the lad her weel-hain'd kelbuck, fell,
And aft he's prest, and aft he ca's it guid:
The frugal wife, garrulous, will tell,
How 'twas a towmond auld, sin' lint was i' the bell.

The cheerfu' supper done, wi' serious face,
They, round the ingle, form a circle wide;
The sire turns o'er, wi' patriarchal grace,

The big ha' Bible, ance his father's pride;
 His bonnet rev'rently is laid aside,
 His lyart haffets wearing thin and bare;
 Those strains that once did sweet in Zion glide,
 He wales a portion with judicious care;
 And, "Let us worship God," he says with solemn air.

They chant their artless notes in simple guise;
 They tune their hearts, by far the noblest aim:
 Perhaps "Dundee's" wild-warbling measures rise,
 Or plaintive "Martyrs," worthy of the name;
 Or noble "Elgin" beets the heavenward flame,
 The sweetest far of Scotia's holy lays:
 Compared with these Italian trills are tame;
 The tickled ear no heartfelt raptures raise;
 Nae unison hae they wth our Creator's praise.

The priest-like father reads the sacred page,
 How Abram was the friend of God on high;
 Or, Moses bade eternal warfare wage
 With Amalek's ungracious progeny:
 Or how the royal bard did groaning lie
 Beneath the stroke of Heaven's avenging ire:
 Or Job's pathetic plaint, and wailing cry;
 Or rapt Isaiah's wild seraphic fire;
 Or other holy seers that tune the sacred lyre.

Perhaps the Christian volume is the theme,
 How guiltless blood for guilty man was shed;
 How He who bore in heaven the second name,
 Had not on earth whereon to lay his head:
 How his first followers and servants sped;
 The precepts sage they wrote to many a land:
 How he, who lone in Patmos banishèd,
 Saw in the sun a mighty angel stand;
 And heard great Bab'lon's doom pronounced by
 Heaven's command.

Then kneeling down, to Heaven's Eternal King,
 The saint, the father, and the husband prays:
 Hope "springs exultant on triumphant wing,"

That thus they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere.

Compared with this, how poor religion's pride,
In all the pomp of method and of art,
When men display to congregations wide
Devotion's every grace, except the heart!
The Power incensed, the pageant will desert
The pompous strain, the sacerdotal stole:
But, haply, in some cottage far apart,
May hear, well pleased, the language of the soul,
And in the book of life the inmates poor enrol.

Then homeward all take off their several way;
The youngling cottagers retire to rest:
The parent-pair their secret homage pay,
And proffer up to Heaven the warm request
That He, who stills the raven's clamorous nest,
And decks the lily fair in flowery pride,
Would, in the way His wisdom sees the best,
For them and for their little ones provide;
But, chiefly, in their hearts with grace divine preside.

From scenes like these old Scotia's grandeur springs,
That makes her loved at home, revered abroad:
Princes and lords are but the breath of kings,
"An honest man's the noblest work of God;"
And certes, in fair virtue's heavenly road,
The cottage leaves the palace far behind.
What is a lordling's pomp?—a cumbrous load,
Disguising oft the wretch of human kind,
Studied in arts of hell, in wickedness refined!

O Scotia! my dear, my native soil!
For whom my warmest wish to Heaven is sent.
Long may thy hardy sons of rustic toil

Be blest with health, and peace, and sweet content!
 And, oh! may Heaven their simple lives prevent
 From luxury's contagion, weak and vile!
 Then, howe'er crown and coronets be rent,
 A virtuous populace may rise the while
 And stand, a wall of fire, around their much-loved isle.

O Thou! who pour'd the patriotic tide
 That streame'd through Wallace's undaunted heart;
 Who dared to nobly stem tyrannic pride.
 Or nobly die, the second glorious part,
 (The patriot's God, peculiarly Thou art,
 His friend, inspirer, guardian, and reward!)
 Oh, never, never, Scotia's realm desert;
 But still the patriot, and the patriot-bard,
 In bright succession raise, her ornament and guard.

BURR, ENOCH FITCH, an American clergyman and mathematician; born at Green's Farms, Fairfield, Conn., October 21, 1818. He graduated from Yale College in 1839, and after spending some years in scientific and theological studies, and in foreign travel, he in 1850 became pastor of a Congregational Church in Lyme, Conn. In 1868 he was appointed lecturer on the Scientific Evidences of Religion at Amherst College, Mass. He published *A Treatise on the Application of the Calculus to the Theory of Neptune* (1848); *Ecce Cælum* (1867); *Pater Mundi* (1869); *Ad Fidem* (1871); *About Spiritualism and Facts in Aid of Faith* (1872); *Thy Voyage and Other Poems* (1874); *Toward the Straight Gate* (1875); *Work in the Vineyard* (1876); *Tempted to Unbelief* (1882); *Ecce Terra* (1884); *Celestial Empires*

(1885); *Universal Beliefs* (1887); *Long Ago* (1888); *Supreme Things in Their Practical Relations* (1889); *Aleph, the Chaldean*; and *The Stars of God*, essays (1896).

ECCE CÆLUM.

See where the sun, with face of insufferable splendor, goes swimming through the day; see where the soft and silver moon, with fleets of stars, goes swimming through the night! What an eloquent silence! There they shine and move, perhaps wonderfully achieve—hosts upon hosts; but there is no celebrating pomp of sounds, only an all-embracing pomp of silence—not a whisper, not a rustle, through all the vasty dome. Our dinned ears and hearts are soothed. Our petty cares and excitements are hushed. Both body and soul are insensibly calmed and refreshed as we gaze into the immeasurable stillness.—*From Ecce Cælum.*

LAW UNIVERSAL.

On the earth's surface, in its dark interior, in the air and vault above, in the instant present and the ancient past—everywhere, law waves its mighty sceptre. Atoms and masses, the ponderables and the imponderables, the organic and inorganic, the living and dead—all are evidently subjected in their modes of being and action to certain fixed rules, sometimes particular, but more often covering whole classes of objects. Not a particle floats at random or as a unit; not a leaf grows or falls save according to rigid general principles of science. All chemical elements have their modes and measures of combination to which they steadfastly adhere. All heat, electricity, magnetism, gravity, act according to abiding methods which philosophers have gradually discovered and arranged into the sciences of natural philosophy. The great processes of vegetable and animal life proceed after the same forms and steps from age to age. The stone beds of the world are formed and modified

in certain set ways which are the same now as in the periods anterior to man. Even the weather, so often called fickle, has its stable methods; almost every year bringing to light some new general fact in meteorology, or extending the application of an old one. Day and night succeed each other every twenty-four hours, without variation. The seasons do not change their order or general character. All of Kepler's and Newton's laws are as operative to-day as they have ever been since their discovery. The planets shoot round the sun and are circled by their own moons, on substantially the same elliptical orbits, in the same times, and with the same principles of alternate retardation and acceleration as of old. All known changes in the planetary orbits have been found to be bound in a law of periodicity which is apparently invariable. So beyond the solar system. Law still; nothing but law; law everywhere on ten thousand blazing thrones; largely the same laws that prevail in our own system! As far as we can observe—and it is no little that has been observed—those distant orbs reverence the various principles of gravitation and mechanics, and keep as rigidly to their behests, as when the earliest astronomy gazed at them from its rude Uranienberg of a hill-top. And every man of science is well persuaded that could his observation alight on particular orbs of those remote and twinkling hosts, he would find their minutest detail bound up in the chains of the same adamantine regularity that rules our own globe.—*Ecce Cælum.*

BURRITT, ELIHU, an American linguist and author; born at New Britain, Conn., December 8, 1811; died there March 7, 1879. He was apprenticed to a blacksmith, and while working at the anvil he acquired a knowledge not only of modern European languages, but of Latin, Greek, Hebrew, and

Arabic, and became widely known as "THE LEARNED BLACKSMITH." He afterward edited several journals devoted to philanthropic schemes, and travelled extensively, lecturing upon Temperance and Universal Brotherhood. He published several volumes, among which are: *Sparks from the Anvil* (1848); *A Voice from the Forge* (1849); *Peace Papers for the People* (1850); *Thoughts and Things at Home and Abroad* (1854); and *A Walk from John O'Groat's to Land's End* (1856). The following entry in his diary, at the age of twenty-six, gives a happy insight into the life of this remarkable student: "Monday, June 18, headache; forty pages of Cuvier's Theory of the Earth, sixty-four pages French, eleven hours forging. Tuesday, sixty-five lines of Hebrew, thirty pages of French, ten pages of Cuvier's Theory, eight lines Syriac, ten ditto Danish, ten ditto Bohemian, nine ditto Polish, fifteen names of stars, ten hours forging." Duyckinck tells the following story of him:—"A letter to a friend inquiring for employment as a translator of German, and telling his story, reached Edward Everett, then Governor of Massachusetts, who read the account at a public meeting, and Burritt became at once installed among the curiosities of literature. He was invited to pursue his studies at Harvard, but he preferred the forge at Worcester, airing his grammatical knowledge by the publication of a monthly periodical to teach French entitled. *The Literary Gemini*."

PULLING DOWN THE OLD CHURCH.

The ropes were all adjusted, and there was an affecting silence through the motley group of old and young that had come together to witness the scene. Not a

word was uttered while the carpenter, with a reluctant hand, was passing his saw through the heart of the last of the gigantic posts of the old house of God. There was a kind of awe-inspiring influence creeping over every heart, as the venerable sanctuary stood tottering and reeling in the breeze. True, a more beautiful house had been erected in the centre of the village, and the old superannuated edifice was doomed by common consent to be demolished. The young men of the hamlet had engaged with alacrity in the service, and all was now ready for the closing scene. The patriarchs of the village had come up to take the last look of that ancient house of prayer, which had been to them for more than half a century the nearest gate to heaven.

I was then but a boy, but well can I remember how many of those old fathers turned away their faces, and wept on their staves, as they witnessed the progress of the sad preparations. Their bosoms were full of the most touching associations that can affect the human heart. There they stood, immovable as statues, while the old dismantled church was trembling, and reeling, and nodding toward them, as if entreating their interposition, or reproving the sacrilegious that were sapping its foundations. It had survived all the first settlers of the village, and most of their children, who, through all the years of their trials and tribulations, had assembled there for divine communion and consolation. Thither had they resorted in their manhood for spiritual direction and in frosty age, and thence gone down to their long homes in a little enclosure a few rods distant.

The venerable pastor, after having seen most of his flock gathered to their respective dust, had also been laid at the head of the silent congregation. The few that remained of his time, now lingered around like grieved spectres beneath the old oaks that were bowing their aged heads, as if in sympathy with their doomed contemporary. There they stood, mournful and silent. There were long-reaching souvenirs kindling up in their aged breasts until their hearts burned and bled within

them. They heard not the groaning and creaking timbers; but their spirits seemed listening to the long-lost tones that once filled that venerable sanctuary.

"All's ready!" shouted the carpenter, stepping hastily backwards a few yards. "All's ready!" passed along the ropes in a doubtful undertone. The old church paused for a moment from its oscillation before the wind, as if feeling a new force. It groaned, tottered, quivered, and then a blinding cloud of dust arose, followed by a crash that made the ground tremble beneath our feet, and it was all over.

As soon as it had cleared away, I looked for those venerable fathers who had so enlisted my sympathy. They were still leaning upon their staves, contemplating the heap of ruins, without uttering a word. I looked again, and they were gone. I never saw them more.—
Voice from the Forge.

BURROUGHS, JOHN, an American naturalist and essayist; born at Roxbury, N. Y., April 3, 1837. He received an academic education, and after leaving school taught for a number of years. He then became a journalist in New York City. From 1864 to 1873 he was in the Treasury Department at Washington, and was then appointed a national bank examiner. In 1873 he removed to West Park on the Hudson, where he devoted his time to literature, fruit culture, and nature study. He has published *Walt Whitman as Poet and Person* (1867); *Winter Sunshine* (1875); *Birds and Poets* (1877); *Locusts and Wild Honey* (1879); *Pepacton* (1881); *Fresh Fields* (1884); *Wake Robin* (1885); *Signs and Seasons* (1886); *Birds and Bees* (1888); *Sharp Eyes*, and

Other Papers (1888); *Indoor Studies* (1889); *Riverby* (1894); *The Light of Day* (1896); *Squirrels and Other Fur Bearers* (1898); and *Far and Near* (1904). Mr. Burroughs has also published a number of poems.

AN OLD ORCHARD.

The ground, the turf, the atmosphere of an old orchard, seem several stages nearer to man than that of the adjoining field, as if the trees had given back to the soil more than they had taken from it; as if they had tempered the elements and attracted all the genial and beneficent influences in the landscape around.

An apple orchard is sure to bear you several crops besides the apple. There is the crop of sweet and tender reminiscences dating from childhood, and spanning the seasons from May to October, and making the orchard a sort of outlying part of the household. You have played there as a child, mused there as a youth or lover, strolled there as a thoughtful, sad-eyed man. Your father, perhaps, planted the trees, or reared them from the seed, and you yourself have pruned and grafted them, and worked among them, till every separate tree has a peculiar history and meaning in your mind. Then there is the never-failing crop of birds—robins, gold-finches, king-birds, cedar-birds, hair-birds, orioles, starlings—all nesting and breeding in its branches, and fitly described by William Flagg, as “Birds of the Garden and Orchard.”

Whether the pippin and sweetbough bear, or not, the “punctual birds” can always be depended on. Indeed, there are few better places to study ornithology than in the orchard. Besides its regular occupants, many of the birds of the deeper forest find occasion to visit it during the season. The cuckoo come for the tent-caterpillar, the jay for the frozen apples, the ruffed grouse for buds, the crow foraging for birds’ eggs, the woodpecker and chickadees for their food, and the high-hole for ants. The red-bird comes too, if only to see what a friendly covert its branches form, and the wood-thrush now and

then comes out of the grove near by, and nests alongside of its cousin, the robin. The smaller hawks know that this is a most likely spot for their prey, and in spring the shy northern-warblers may be studied as they pause to feed on the fine insects amid its branches. The mice love to dwell here also, and hither come from the near woods the squirrel and the rabbit. The latter will put his head through the boy's slipper noose any time for a taste of the sweet apple, and the red squirrel and chipmunk esteem its seeds a great rarity.—*Winter Sunshine.*

BÜRSTENBINDER, ELIZABETH, a German novelist; born at Berlin in 1838. Her novels have been published under the pseudonym of "ERNST WERNER." Her first important tale, *Hermann*, appeared in 1870; this was followed by many others, most of which have been translated into English. The following are the English titles of these translations: *Hermann; At a High Price; Banned and Blessed; Good Luck; Vineta; Hero of the Pen; No Surrender; Under a Charm; Partners; What Spring Brought; Aberglauben*, a comedy; *The Master of Ettersberg; The Price He Paid; Clear the Track; A Lover from Across the Sea and Other Stories.*

AN EXPIATION.

Werdenfels lay, as has been said, directly in the opening of the valley through which the mountain stream flowed. It was the first village that it encountered in its course, and consequently its peril was extreme. Above, among the mountains, the lately freed water could rage and tumble only against rocks and forests, and the huge trees and mighty stones which it was bearing on-

ward in its waves were witness to the mischief and destruction it had wrought. Now it was to wreak its fury upon the abodes of men. The massive bridge above the village, which had until now stood firm against every freshet, was the first victim. Of the well-built columns of the arches, only two were now standing, and these, tottering and broken, threatened to fall every minute. Upon their tops lay some fragments of woodwork; all else had been swept away by the stream.

The mountain road, which here reached the valley, was entirely destroyed. A small forest belonging to the village, which had offered a temporary barrier to the stream, was torn down and overflowed. The green hemlocks were snapped and hurled away like dry twigs, and the water rushed on over a chaos of trunks of trees, mud, and stones. The mill had vanished, and the mill-race, usually a narrow, murmuring stream like a shining ribbon silver against the side of the Schlossberg, was foaming along over the ruins, a rushing river hurrying to join the stream below. The stream itself, that was wont to tumble its blue-green waters so merrily down into the valley, afforded a terrible spectacle. It was plunging onward, winding like a giant, yellowish-brown snake, and was roaring and foaming as if conscious of the destruction it was working. The dark waves hurrying onward in their furious flight, splashed high in the air. From the raging whirlpool blocks of stone, trees, and fragments of woodwork would now and then emerge, to vanish again or to be hurled with savage force against the shore, which was gradually receding, while the noise was like the deepening roar of artillery. Nothing could withstand this flood; whatever it attacked was doomed to destruction.

There was terrible excitement in the village. In full confidence that the freshet would prove as harmless as its many predecessors, the villagers had watched with tolerable equanimity the rising of the stream. Only during the previous night had they become aware of the extent of their danger, and everyone had rushed to help. All who could lift an arm lent all the aid they could, from

the wealthiest peasant whose farm was at stake down to the poorest day laborer whose shanty was in peril; even the women did their best. Since daybreak they had been struggling desperately against the savage element, and until noon it had seemed possible that the village might be saved; but with every hour that passed hope faded, and every man of the hundreds who were laboring in the sweat of their brows was possessed with but one thought, which found vent now in loud lamentations, now in sullen murmurs: "If we only had the dikes that were offered us!"

The dikes which they had rejected with scorn because they had been offered them by the Felsenecker would have been the salvation of the village; now they protected only the Freiherr's domain. The castle, indeed, was always safe upon its eminence; but the park, the spacious gardens, and all the Werdenfels grounds that lay in the bed of the valley, would have been lost without this protection. The castle grounds lay above the village, and were exposed to the first shock of the waves; the rising waters must strike them first. Not in vain, however, had the old Freiherr built, around the entire park, walls so covered with vines and creeping plants that they seemed but as a decoration to the gardens, while they confronted the advancing foe like a fortress. Powerless to injure, the flood hissed and foamed against this wall; all behind it was secure.

If the village only had the earthworks with which the Freiherr had wished to shield it from danger for the present spring! It might be possible to strengthen and continue what had been begun before their refusal of his offer had been made known to him. Its completion in a few hours seemed impossible, yet it was attempted. Every tree near at hand fell beneath the axe; stones were dragged to the spot; earth was piled up, and a dam was improvised to protect those parts of the shore most exposed; but in vain. Like an insatiate beast of prey, the flood devoured everything opposed to it, and roared the louder for victims.

More than twelve hours the villagers had passed in

an unremitting struggle with the danger, but their hope faded, and with it their courage and strength, while the rising water brought their ruin nearer and nearer. One man alone neither could nor would yet believe ruin inevitable — the pastor.

He had been the first on the spot when the danger began, and he never stirred from his post. Although the strongest sank exhausted and were obliged to relieve one another, he only seemed to know no fatigue, to need no refreshment. He exerted all his authority when the frightened people would have become involved in hopeless confusion to bring them to order and to set them regularly to work. He arranged, commanded, exhorted when necessary, and he was obeyed, but no longer with the old obedience, no longer with the former reverent submission to his will. The people were disappointed in their priest. He had solemnly promised them that misfortune should not befall them if they had faith, and they had believed his words as if they had been the Holy Gospel — and yet misfortune had come! The Felsenecker had been right to wish to shield them from it; and the pastor, who would not permit him to do so, was to blame for their ruin. Wilmut was aware of how they judged him, although there was as yet no spoken word of reproach. He read it in the dark glances, the sullen silence of the men; he heard it in their loud lamentations that the dikes had not been built, that they should have been so mistaken; and he knew perfectly well that the entire parish had been but a tool in his hands. . . .

"'Tis no use!" said Rainer, letting his arms drop by his sides. "We can do nothing. Let us save the cattle at least, and get everything we can out of the houses while they are still standing."

He threw down the spade with which he had been working, and turned to go, but Wilmut barred his way. "Stay!" he cried, in a tone half of command, half of entreaty. "We *must* not yield; we must not give up the village. Do not lose courage, and it will, it must, be saved!"

Rainer laughed bitterly. "By a miracle, then; and we

shall be utterly ruined if we wait for it. There goes the wall that we have been working at so long; nothing can stand against that water."

He was right. The waves foamed and tore at the defence they had been erecting against them, and in an instant it was swept away. The trunks of the trees creaked and crashed, and the flood toyed with the heavy pieces of rock as if they had been pebble-stones. . . .

Wilmut made one more attempt to urge the men to stay and to persevere. All his old energy blazed up again as he threw himself in their way and, by turns, commanded and implored; but in vain. His voice and his words—once the oracle of the village—died away unheeded. The people all followed Rainer's example; they threw down their spades and axes and rushed away to save, if they might, some portion of their belongings. Gregor alone remained behind. He saw the ruin at hand, he heard the cries of the fleeing crowd, who were accusing him in their misery. . . .

Suddenly the cries ceased; the flight was arrested; the surging crowd stood as if spell-bound, recognizing the Freiherr von Werdenfels, who met them at the entrance of the village; beside him stood Frau von Hertenstein. His appearance produced an effect even at this moment, when all was confusion. Perhaps the effect was greater because of the confusion.

There stood the Felsnecker, who would have saved their village, and whom they had rewarded by the fall, the scar from which all could see upon his forehead. Did he come to gloat over their ruin? Was it his revenge that had wrought it, or did he come to save? For one moment all waited in breathless silence.

"Back!" the Freiherr shouted, in the full, strong voice which they remembered well. "What do you want here in the village? The danger lies there on the bank; our place is there!"

"The bank is giving way!" was heard from all sides. "The water is coming—it is rising every minute."

"Then we must find an outlet for it. Have done with

your foolish thoughts of flight. There is still a means of safety, and I will show it to you. . . ."

Raimund had spent years in the solitudes of the highlands; he understood these spring freshets, and could predict their course. His brow grew darker as he estimated the peril and weighed all possibilities, for his experience taught him that the stream, which was already overflowing its banks, must reach the village in half an hour at the farthest. One look he cast at the towering tree-tops of his gardens, then turned and pointed over toward the park: "Tear down those walls!"

No one replied, and no one stirred to obey. The people did not for a moment understand the command. Wilmut alone comprehended, and in his face hope and incredulity strove for the mastery as he cried, "Herr von Werdenfels, what would you do?"

"Make an outlet for the water that it may be turned aside from the village. There is nothing else to do."

"For heaven's sake, Raimund, think of the consequence!" Paul exclaimed. "The question is not of the gardens alone—all your grounds lying in the bed of the valley——"

"Are lost! I know it. Tear down the walls!"—
Banned and Blessed; translation of MRS. A. L. WISTER.

BURTON, JOHN HILL, a Scottish historian and biographer; born at Aberdeen, August 22, 1809; died at Morton House, near Edinburgh, August 10, 1881. He was educated at Marischal College, studied law, and entered upon practice, which he soon relinquished in order to devote himself to literary work. He was the author, among other works, of *Life and Correspondence of David Hume* (1846); *Lives of Simon; Lord Lovat, and Duncan Forbes*

(1847); *Political and Social Economy* (1849); *History of Scotland from the Revolution to the Extinction of the last Jacobite Insurrection* (1853); *History of Scotland from Agricola's Invasion to the Revolution of 1688* (1856); *The Book-Hunter* (1865). His last work was a *History of the Reign of Queen Anne* (1880).

DESULTORY READING.

As to collectors, it is quite true that they do not in general read their books successfully straight through, and the practice of desultory reading, as it is sometimes termed, must be treated as part of their case, and if a failing, one cognate with their habit of collecting. They are notoriously addicted to the practice of standing arrested on some round of a ladder, where, having mounted up for some certain book, they have by wayward chance fallen upon another, in which, at the first opening, has come up a passage which fascinates the finder as the eye of the Ancient Mariner fascinated the wedding guest, and compels him to stand there poised on his uneasy perch and read. Peradventure the matter so perused suggests another passage in some other volume which it will be satisfactory and interesting to find; and so another and another search is made, while the hours pass by unnoticed, and the day seems all too short for the pursuit which is a luxury and an enjoyment at the same time that it fills the mind with varied knowledge and wisdom. The fact is that the book-hunter, if he be genuine, and have his heart in his pursuit, is also a reader and a scholar. Though he may be more or less peculiar, and even eccentric, in his style of reading, there is a necessary intellectual thread of connection running through the objects of his search which predicates some acquaintance with the contents of the accumulating volumes. Even although he profess a devotion to mere external features—the style of binding, the cut or uncut leaves, the presence or absence of gilding—yet the department

in literature holds more or less connection with his outward sign. He who has a passion for old editions of the classics in vellum bindings—Stephenses or Aldines—will not be put off with a copy of *Robinson Crusoe* or the *Ready Reckoner*, bound to match and range with the contents of his shelves. Those who so vehemently affect some external peculiarity are the eccentric exceptions; yet even they have some consideration for the contents of a book as well as for its coat.—*The Book-Hunter*.

THOMAS DE QUINCEY.

The next slide of the lantern is to represent a quite peculiar and abnormal case. It introduces a strangely fragile, unsubstantial, and puerile figure, wherein, however, resided one of the most potent and original spirits that ever frequented a tenement of clay. He shall be called, on account of associations that may or may not be found out, Thomas Papaverius. But how to make palpable to the ordinary human being one so signally divested of all the material and common characteristics of his race, yet so nobly endowed with its rarer and loftier attributes, almost paralyzes the pen at the very beginning. . . . It was the commonest of sayings when any of his friends were mentioning to each other "his last," and creating mutual shrugs of astonishment, that, were one to attempt to tell all about him, no man would believe it, so separate would the whole be from all the normal conditions of human nature. . . . His characteristics as a book-hunter can be briefly told:

Not for him were the common enjoyments and excitements of the pursuit. He cared not to add volume unto volume, and heap up the relics of the printing-press. All the external niceties about pet editions, peculiarities of binding or of printing, rarity itself, were to him as if they were not. His pursuit, indeed, was like that of the savage who seeks but to appease the hunger of the moment. If he catch a prey just sufficient for his desires, it is well; yet he will not hesitate to bring down the elk or the buffalo, and, satiating himself with the choicer

delicacies, abandon the bulk of the carcass to the wolves or the vultures. So of Papaverius. If his intellectual appetite were craving after some passage in the *Œdipus*, or in the *Medea*, or in Plato's *Republic*, he would be quite contented with the most tattered and valueless fragment of the volume if it contained what he wanted; but, on the other hand, he would not hesitate to seize upon your tall copy in Russia gilt and tooled. . . .

The learned world may very fairly be divided into those who return the books borrowed by them, and those who do not. Papaverius belonged decidedly to the latter order. A friend addicted to the marvellous boasts that, under the pressure of a call by a public library to replace a mutilated book with a new copy, which would have cost £30, he recovered a volume from Papaverius, through the agency of a person specially bribed and authorized to take any necessary measures, insolence and violence excepted; but the power of extraction that must have been employed in such a process excites very painful reflections. . . . If he ran short of a *tabula rasa* to write on, do you think he would hesitate to tear out the most convenient leaves of any broad-margined book, whether belonging to himself or another? Nay, it is said he once gave in "copy" written on the edges of a tall octavo, *Somnium Scipionis*; and as he did not obliterate the original matter, the printer was rather puzzled, and made a funny jumble between the letter-press Latin and the manuscript English.

All these things were the types of an intellectual vitality which despised and thrust aside all that was gross or material in that wherewith it came in contact. Surely never did the austerities of monk or anchorite so entirely cast all these away as his peculiar nature removed them from him. It may be questioned if he ever knew what it was "to eat a good dinner," or could even comprehend the nature of such a felicity. Yet in all the sensuous nerves which connect, as it were, the body with the ideal, he was painfully susceptible. Hence a false quantity or a wrong note in music was agony to him; and it is remembered with what ludicrous solemnity he apostrophized

his unhappy fate as one over whom a cloud of the darkest despair had just been drawn.— A peacock had come to live within hearing distance from him, and not only the terrific yells of the accursed biped pierced him to the soul, but the continued terror of their recurrence kept his nerves in agonizing tension during the intervals of silence.— *The Book-Hunter*.

BURTON, SIR RICHARD FRANCIS, an English traveller and author; born at Borham House, Hertfordshire, March 19, 1821; died at Trieste, Austria, October 20, 1890. He was educated in England and France. In 1842 he obtained a commission in the Indian army, in which he served for many years. He excelled as a horseman, swordsman, and shot. These accomplishments, together with his facility in acquiring languages and his talent for adapting himself to the manners and customs of different nations, fitted him for the life of an explorer. Disguised as an Afghan pilgrim, he visited Mecca and Medina. He afterward commanded an expedition to Somaliland, and succeeded in reaching Harar, a city previously unvisited by any European. In 1856, Burton, accompanied by Lieutenant Speke, set out on an expedition through the Lake Regions of Africa, and discovered Lake Tanganyika.

After this expedition he visited Salt Lake City, in Utah. On his return from America, he was sent as consul to the west coast of Africa. While holding this position he ascended the Cameroon Mountains, and went for some distance up the Congo River. After going on a mission to the King of Dahomey,

Burton was sent to South America. Here he explored the gold mines of Brazil, descended the Saô Francisco River in a canoe, and crossed the Andes to Chili and Peru. In 1872, he visited Iceland, and in 1876 explored the remains of the ancient cities of Midian.

Burton's principal works are: *Sindh, and the Races that Inhabit the Valley of the Indus* (1851); *Personal Narrative of a Pilgrimage to El Medinah and Meccah* (1855); *The Lake Regions of Central Africa* (1860); *The City of the Saints* (1861); *Abeokuta, or Exploration of the Cameroon Mountains* (1863); *Narrative of a Mission to the King of Dahomey* (1864); *Exploration of the Highlands of Brazil* (1868); *Vikram and the Vampire* (1869); *Zanzibar* (1872); *Two Trips to Gorilla Land; Ultima Thule, or a Summer in Iceland; Etruscan Bologna* (1876); *The Ruined Midianite Cities* (1878); *Camoens, his Life and Lusiads* (1881); *To the Gold Coast for Gold* (1882), and a new translation of the *Arabian Nights* (1885).

THE AFRICAN RAIN-MAKER.

In East Africa, from Somaliland to the Cape, and throughout the interior amongst the negroids and negroes north as well as south of the equator, the *Mganga*—rain-maker or rain-doctor—is a personage of consequence; and he does not fail to turn the hopes and fears of the people to his own advantage. A season of drought causes dearth, disease, and desolation amongst these improvident races, who therefore connect every strange phenomenon with the object of their desires—a copious wet monsoon. The enemy has medicines which disperse the clouds. The stranger who brings with him heavy showers is regarded as a being of good omen; usually, however, the worst is expected from the novel portent: he will, for instance, be accompanied and preceded by

fertilizing rains, but the wells and springs will dry up after his departure, and the result will be drought or small-pox. These rumors, which may account for the Libyan stranger-sacrifices in the olden time, are dangerous to travellers. The Mganga must remedy the evil. His spells are those of fetissists in general, the mystic use of something foul, poisonous, or difficult to procure, such as the *album græcum* of hyenas, snakes' fangs, or lions' hair; these and similar articles are collected with considerable trouble by the young men of the tribe for the use of the rain-maker. But he is a weather-wise man, and rains in tropical lands are easily foreseen. Not infrequently, however, he proves himself a false prophet; and when all the resources of cunning fail he must fly for dear life from the victims of his delusion.

The Mganga is also a predictor and a soothsayer. He foretells the success or failure of commercial undertakings, of wars, and of kidnapping commandos; he foresees famine and pestilence, and he suggests the means of averting calamities. He fixes also, before the commencement of any serious affair, fortunate conjunctions, without which a good issue cannot be expected. He directs expiatory offerings. His word is even powerful to expedite or delay the march of a caravan; and in his quality of augur he considers the flight of birds and the cries of beasts, like his prototype of the same class in ancient Europe and in modern Asia.

The principal instrument of the Mganga's craft is one of the dirty little *buyu* or gourds which he wears in a bunch round his waist; and the following is the usual programme when the oracle is to be consulted: The magician brings his implements in a bag of matting; his demeanor is serious as the occasion; he is carefully greased, and his head is adorned with the diminutive antelope horns, fastened by a thong of leather above the forehead. He sits like a sultan upon a dwarf stool in front of the querist, and begins by exhorting the highest possible offertory. No pay, no predict. The Mganga has many other implements of his craft. Some prophesy by the motion of berries swimming in a cupful of water,

which is placed upon a low stool surrounded by four tails of the zebra or the buffalo lashed to sticks planted upright in the ground. The *Kasanda* is a system of folding triangles not unlike those upon which toy soldiers are mounted. Held in the right hand, it is thrown out, and the direction of the end points to the safe and auspicious route; this is probably the rudest application of prestidigitation. The *Shero* is a bit of wood about the size of a man's hand, and not unlike a pair of bellows, with a dwarf handle, a projection like a nozzle, and in the circular centre a little hollow. This is filled with water, and a grain or fragment of wood placed to float gives an evil omen if it tends toward the sides, and favorable if it veers toward the handle or nozzle. The Mganga generally carries about with him, to announce his approach, a kind of rattle called *Sánje*. This is a hollow gourd of pineapple shape, pierced with various holes, prettily carved and half filled with maize, grains, and pebbles; the handle is a stick passed through its length, and secured by cross-pins.

The Mganga has many minor duties. In elephant hunts he must throw the first spear, and endure the blame if the beast escapes. He marks ivory with spots disposed in lines and other figures, and thus enables it to reach the coast without let or hindrance. He loads the *kirangozi* or guide with charms and periapts, to defend him from the malice which is ever directed at the leading man, and sedulously forbids him to allow precedence even to the Mtongi, the commander and proprietor of the caravan. He aids his tribe by magical arts in wars, by catching a bee, reciting over it certain incantations, and loosing it in the direction of the foe, when the insect will immediately summon an army of its fellows, and disperse a host, however numerous. This belief well illustrates the easy passage of the natural into the supernatural. The land being full of swarms, and a man's body being wholly exposed, many a caravan has been dispersed like chaff before the wind by a bevy of swarming bees.—*Lake Regions of Central Africa.*

BURTON, ROBERT, an English clergyman; born at Lindley, Leicestershire, in 1577; died at Oxford in 1640. He was educated at Oxford, entered the Church, and was appointed Rector of Seagrave, in his native county. He seems, however, to have resided at Oxford. The *Anatomy of Melancholy*, which appeared in 1621, is a storehouse of quotations from Greek and Latin authors. The book went through five editions during the author's lifetime, and Dr. Johnson said that it was the only book that ever took him out of bed two hours before the usual time.

ALL MEN SUBJECT TO MELANCHOLY.

Melancholy, the subject of our present discourse, is either in disposition or habit. In disposition is that transitory melancholy which goes and comes upon every small occasion of sorrow, need, sickness, trouble, fear, grief, passion, or perturbation of the mind; any manner of care, discontent, or thought which causeth anguish, dulness, heaviness and vexation of spirit, any ways opposite to pleasure, mirth, joy, delight, causing frowardness in us, or a dislike. In which equivocal and improper sense, we call him melancholy that is dull, sad, sour, lumpish, ill-disposed, solitary, any way moved or displeased. And from these melancholy dispositions, no man living is free, no stoic, none so wise, none so happy, none so patient, so generous, so godly, so divine, that can vindicate himself; so well composed, but more or less, some time or other, he feels the smart of it. Melancholy in this sense is the character of mortality. "Man that is born of a woman is of short continuance, and full of trouble." Zeno, Cato, Socrates himself, whom Ælian so highly commends for a moderate temper, that "nothing could disturb him but going out and coming in, still Soc-

rates kept the same serenity of countenance, what misery soever befell him" (if we may believe Plato, his disciple), was much tormented with it. Q. Metellus, in whom Valerius gives instance of all happiness, *Natus in florentissima totius orbis civitate, nobilissimis parentibus, corporis vivus habuit et rarissimas animi dotes, uxorem conspicuam, pudicam fœlices liberos, consulare decus, sequentes triumphos, etc.*, "the most fortunate man then living, born in that most flourishing city of Rome, of noble parentage, a proper man of person, well qualified, healthful, rich, honorable, a senator, a consul, happy in his wife, happy in his children, etc.," yet this man was not void of melancholy; he had his share of sorrow. Polycrates Samius, that flung his ring into the sea because he would participate of discontent with others, and had it miraculously restored to him again shortly after, by a fish taken as he angled, was not free from melancholy dispositions. No man can cure himself; the very gods had bitter pangs and frequent passions, as their own poets put upon them. In general, *ut cælum, sic nos homines sumus: illud ex intervallo nubibus obducitur et obscuratur. In rosario ores spinis intermixti. Vita similis æri, udum modo, sudum, tempestas, serenitas; ita vices rerum sunt, præmia gaudiis, et sequaces curæ*, "as the heaven, so is our life, sometimes fair, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the year itself, a temperate summer sometimes, a hard winter, a drought, and then again pleasant showers; so is our life intermixed with joys, hopes, fears, sorrows, calumnies;" *Invicem cedunt dolor et voluptas*, there is a succession of pleasure and pain.

"Medio de fonte leporum,
Surgit amari aliquid in ipsis floribus augat."

"Even in the midst of laughing there is sorrow" (as Solomon holds); even in the midst of all our feasting and jollity, as Austin infers in his Commentary on the 41st Psalm, there is grief and discontent. *Inter delicias semper aliquid sacri nos strangulat*, for a pint of honey thou

shalt here likely find a gallon of gall, for a dram of pleasure a pound of pain, for an inch of mirth an ell of moan; as ivy doth an oak, these miseries encompass our life. And it is most absurd and ridiculous for any mortal man to look for a perpetual tenure of happiness in this life. . . . We are not here as those angels, celestial powers and bodies, sun and moon, to finish our course without all offence, with such constancy, to continue for so many ages; but subject to infirmities, miseries, interrupted, tossed and tumbled up and down, carried about with every small blast, often molested and disquieted upon each slender occasion, uncertain, brittle, and so is all that we trust unto. "And he that knows not this is not armed to endure it, is not fit to live in this world (as one condoles our time), he knows not the condition of it, where, with a reciprocity, pleasure and pain are still united, and succeed one another in a ring." *Exi è mundo*, get thee gone hence if thou canst not brook it; there is no way to avoid it but to arm thyself with patience, with magnanimity, to oppose thyself unto it, to suffer affliction as a good soldier of Christ; as Paul adviseth, constantly to bear it.

Prefixed to the *Anatomy of Melancholy* is a quaint poem of twelve stanzas, the first six of which are here given:

AN ABSTRACT OF MELANCHOLY.

When I go musing all alone,
Thinking of divers things foreknown,
When I build castles in the air
Void of sorrow, void of fear,
Pleasing myself with phantoms sweet,
Methinks the time runs very fleet.
All my joys to this are folly:
Nought so sweet as Melancholy.

When I go walking all alone,
Recounting what I have ill done,
My thoughts on me then tyrannize,

Fear and sorrow me surprise;
Whether I tarry still or go,
Methinks the time runs very slow.
All my griefs to this are jolly:
Nought so sad as Melancholy.

When to myself I act and smile,
With pleasing thoughts the time beguile,
By a brookside or wood so green,
Unheard, unsought for, or unseen,
A thousand pleasures do me bless,
And crown my soul with happiness.
All my joys besides are folly:
None so sweet as Melancholy.

When I lie, sit, or walk alone,
I sigh, I grieve, making great moan.
In a dark grove or unknown den,
With discontents and furies then,
A thousand miseries at once
Mine heavy heart and soul ensconce.
All my griefs to this are jolly:
None so sour as Melancholy.

Methinks I hear, methinks I see
Sweet music, wondrous melody,
Towns, palaces, and cities fine;
Here now, then there, the world is mine
Rare beauties, gallant ladies shine;
Whate'er is lovely is divine.
All other joys to this are folly:
None so sweet as Melancholy.

Methinks I hear, methinks I see
Ghost, goblins, fiends; my phantasie
Presents a thousand ugly shapes—
Headless bears, black men, and apes;
Doleful outcries and fearful sights
My sad and dismal soul affrights.
All my griefs to this are jolly;
None so damned as Melancholy.

BUSH, GEORGE, an American theologian; born at Norwich, Vermont, June 12, 1796; died at Rochester, N. Y., September 19, 1859. He was educated at Dartmouth College and Princeton Seminary; entered the Presbyterian Church and became a missionary in Indiana. In 1831 he was appointed Professor of Hebrew and Oriental Languages in the University of New York. His principal works are: *A Life of Mohammed* (1832); *A Hebrew Grammar* (1835); *Commentaries on Genesis, Exodus, Leviticus, Joshua, Judges and Numbers* (1840); *A Commentary on the Psalms*; *A Treatise on the Millennium*; *Anastasis, or the Doctrine of the Resurrection of the Body*; *The Hierophant*, a monthly work, devoted to the elucidation of prophetic symbols; and *Priesthood and Clergy Unknown to Christianity*. In 1845 he united with the Swedenborgians, and subsequently edited *The New Church Repository*.

THE CHARACTER OF MOHAMMED.

The Moslem writers are unbounded in their eulogy of the prophet's character as a man. . . . His followers extol his piety, veracity, justice, liberality, humility, and self-denial, in all which they do not scruple to propose him as a perfect pattern to the faithful. His charity, in particular, they say, was so conspicuous that he seldom had any money in his house, keeping no more than was just sufficient to maintain his family, and frequently sparing even a part of his own provisions to supply the necessities of the poor. All this may have been so; but, in forming our judgment of the exhibition of these moral traits, we cannot forget that he had private ends to answer, and we thus find it impossible to distinguish between the generous impulses of a kind and noble heart

and the actings of an interested policy. It is no unusual thing for a strong ruling passion to bring every other passion, even the most opposite and discordant, into harmony and subserviency to its dictates. Ambition will sometimes control avarice, and the love of pleasure not unfrequently governs both. A man may afford to be just and generous, and to act the part of a very saint, when he has no less a motive before him than to gain the character of a prophet and the power of a monarch. If Mohammed really evinced the virtues of a prophet, he doubtless had his eye upon "a prophet's reward." But we would not be so gratuitously harsh in our judgment of the impostor's moral qualities. We think it by no means improbable that his disposition was naturally free, open, noble, engaging, perhaps magnanimous. We doubt not injustice may have been done by Christian writers to the *man* in their immeasured detestation of the *impostor*. But as long as we admit the truth of history, as it relates to Islamism and its founder, it is plain that if he were originally possessed of praiseworthy attributes, they ceased to distinguish him as he advanced in life; for his personal degeneracy kept pace with his success, and his delinquencies became more numerous, gross, and glaring the longer he lived.

Of his intellectual endowments, his followers speak in the same strain of high panegyric. His genius, soaring above the need of culture, unaided by the lights of learning, despising books, bore him by its innate strength into the kindred sublimities of prophecy and poetry, and enabled him, in the Koran, without models or masters, to speak with an eloquence unparalleled in any human production. But here it has escaped them that they praise the prophet at the expense of his oracles; that whatever credit on the score of authorship they give to him, so much, they detract from the evidence of its inspiration. . . . We can more readily assent to their statements when they inform us that his intellect was acute and sagacious, his memory retentive, his knowledge of human nature—improved as it was by travel and extended intercourse—profound and accurate, and that in the

arts of insinuation and address he was without a rival. Neither are we able to gainsay their accounts when they represent him as having been affable, rather than loquacious; of an even, cheerful temper; pleasant and familiar in conversation; and possessing the art, in a surprising degree, of attaching his friends and adherents to his person.

On the whole, from a candid survey of his life and actions, we may safely pronounce Mohammed to have been by nature a man of a superior cast of character, and very considerably in advance of the age in which he lived. But the age and the country in which he arose and shone were rude and barbarous; and the standard which would determine him great among the roving tribes of Arabia might have left him little more than a common man in the cultivated climes of Europe. Men's characters are molded as much by their circumstances and fortunes as by their native genius and bias. Under another combination of accidents the founder of the Moslem faith and of the empire of Saracens might have sunk to oblivion with the anonymous millions of his race, as the drops of rain are absorbed into the sands of his native deserts. His whole history makes it evident that fanaticism, ambition, and lust were his master-passions; of which the former appears to have been gradually eradicated by the growing strength of the two last. An enthusiast by nature, he became a hypocrite by policy; and as the violence of his corrupt propensities increased he scrupled not to gratify them at the expense of truth, justice, friendship, and humanity.—*Life of Mohammed.*

BUSHNELL, HORACE, an American theologian; born at Litchfield, Conn., April 14, 1802; died at Hartford, Conn., February 17, 1876. He was graduated from Yale in 1827, and then became literary editor of the *New York Journal of Commerce*.

From 1829 to 1831 he was a tutor at Yale, studying theology during this time, he having previously studied law. In 1833 he became pastor of a Congregational church in Hartford, where he remained until 1859, when failing health compelled him to resign his pastorate, though he continued his literary labors. Among his published works are: *The Principles of National Greatness*, a Phi Beta Kappa oration (1837); *Christian Nurture* (1847); *God in Christ* (1849); *Christ in Theology* (1851); *Sermons for the New Life* (1858); *Work and Play* (1864); *Moral Uses of Dark Things* (1868); *Woman Suffrage* (1869); *Sermons on Living Subjects* (1872); *Forgiveness and Law* (1874).

MIRACLES.

What is a miracle? It is a supernatural act, an act, that is, which operates on the chain of cause and effect in nature, from without the chain, producing, in the sphere of the senses, some event that moves our wonder, and evinces the presence of a more than human power. . . . A miracle is not, as our definition itself implies, any wonderful event developed under the laws of nature, or of natural causation. Some religious teachers have taken this ground, suggesting that nature was originally planned, or performed, so as to bring out these particular surprises at the points where they occur. Doubtless God's original scheme, taken as a whole, was so planned or performed; but that scheme included more than mere nature; viz., all supernatural agencies and events, and even his own works, or actions, in the higher, vaster field of the supernatural. But it is a very different thing to imagine that nature is everything, and that the surprises are all developments of nature.

A miracle is no event that transpires singly, or apart from system; for the real system of God is not nature, as we have seen, but that vaster whole of government

and order, including spirits, of which nature is only a very subordinate and comparatively insignificant member. In this higher view, a miracle is in such a sense part of the integral system of God that it would be no perfect system without the miracle. Hence all that is said against miracles as a disruption of order in God's kingdom—therefore incredible and dishonorable to God—is without foundation.

A miracle is no contradiction of our experience. It is only an event that exceeds the reach of our experience. We have a certain experience of what is called nature and the order of nature. But what will be the effect, in the field of nature, when the supernatural order meets it, or streams into it, we cannot tell; our experience here is limited to the results or effects that may be wrought by our own supernatural agency. What the supernatural divine, or angelic, or demoniac agency may be able to do in it, we know not. Therefore, all that is alleged by Mr. Hume falls to the ground. It may be more difficult to believe, or more difficult to prove such facts, wrought by such agencies; but not because they are contrary, in any proper sense, to our experience.

A miracle is no suspension or violation of the laws of nature. Here is the point where the advocates of miracles have so fatally weakened their cause by too large a statement. The laws of nature are subordinated to miracles, but they are not suspended, or discontinued by them. If I raise my arm, I subordinate the law of gravity, and produce a result against the force of gravity, but the law, or the force, is not discontinued. On the contrary, it is acting still, at every moment, as uniformly as if it had held the arm to its place. All the vital agencies maintain a chemistry of their own, that subordinates the laws of inorganic chemistry. Nothing is more familiar to us than the fact of a subordination of natural laws. It is the great game of life, also, to conquer nature and make it what, of itself, by its own laws of cause and effect, it is not. We raised the supposition, on a former occasion, of another physical universe, separated from the existing universe, and placed beyond a

gulf, across which no one effect ever travels. If now, that other universe were swung up side by side with this, it would instantly change all the action of this—not by suspending its laws, but by an action that subordinates and raises its action. So the realm of spirits is a realm that is permitted or empowered to come down upon this other, which is called nature, and play its activity upon it, according to the plan God has before adjusted; but this activity suspends no law, breaks no bond of system. Nature stands fast with her terms of cause and effect, as before, a constant quantity, interposed by God to be a medium between supernatural beings in their relative actions. They are to have their exercise in it, and upon it, and so, by their activity, they are to make a moral acquaintance with each other: men with men, all created spirits with all, God with creatures, creatures with God; acquaintance also with the need of laws by the wrongs they suffer, and with their own bad mind by seeing what wrongs they do—so by their whole experience to be trained, corrected, assimilated in love, and finished in holy virtue. There is no more a suspension of the laws of nature, when God acts, than when we do; for nature is, by her very laws, subjected to his and our uses, to be swayed, and modified, and made a sign-language, so to speak, of mutual acquaintance between us.—*Nature and the Supernatural.*

MAKING ALLOWANCE.

We need, every one of us, to know that we live in moods and phases, working eccentrically, sometimes more unhinged and sometimes less; sometimes in better nature, and sometimes irritable; sometimes more disposed to jealousy; sometimes more to conceit. Nothing looks fresh after a sleepless night; nothing true after an over-heavy dinner. A touch of dyspepsia makes the soul barren and everything else barren to it; even the finest poem it turns to a desert. Any mood of gloom, in the same manner, hangs a pall over the sun, and even the very bones will sometimes seem to be in that mood as truly as the eyes. Opinion is sometimes bilious; sensibility

morbid and sore; and passion, tempest-sprung, goes wild in all sorts of rampages. At one time we can be captious toward a friend, at another generous toward an enemy, at another equally indifferent to both. Now a wise man is one who understands himself well enough to make due allowance for such unsane moods and varieties, never concluding that a thing is thus or thus because just now it bears that look; waiting often to see what a sleep or a walk, or a cool revision, or perhaps a considerable turn of repentance, will do. He does not slash upon a subject or a man from the point of a just now rising temper. He maintains a noble candor, by waiting sometimes for a gentler spirit and a better sense of truth. He is never intolerant of other men's judgments, because he is a little distrustful of his own. He restrains the dislikes of prejudice, because he has a prejudice against his dislikes. His resentments are softened by his condemnations of himself. His depressions do not crush him, because he has sometimes seen the sun, and believes it may appear again. He revises his opinions readily, because he has a right, he thinks, to better opinions, if he can find them. He holds fast sound opinions, lest his moodiness in change should take all truth away. And if his unsane thinking appears to be toppling him down the gulfs of scepticism, he recovers himself by just raising the question whether a more sane way of thinking might not think differently.

A man who is duly thus aware of his own distempered faculty makes a life how different from one who acts as if he were infallible, and had nothing to do but just to let himself be pronounced! There is, in fact no possibility of conducting a life successfully in that manner. If there be any truth that vitally concerns the morally right self-keeping and beauty of character, it is that which allows and makes room for the distempers of a practically unsane state; one that puts action by the side of correction, and keeps it in wisdom by keeping it in regulative company. Just to act out our unsanity is to make our life a muddle of incongruous, half-discerning states without either dignity or rest. There is no true

serenity that does not come in the train of a wise, self-governing modesty.

For the same general reasons we need, in maintaining a right treatment of the world, to understand the condition of unsanity in which it also lies. Our friends must not be infallible; our enemies must be allowed their just palliations; our charities must not only cover a multitude of sins, but a great many weaknesses and blots besides. The mere crotches of some men are to have as much respect as the overwise judgments of others. Proud airs are to be had in compassion, commonly, as revelations of disease, or lack in the function of self-understanding.

Opinions are to have a certain allowance or liberty of error, because they are human. Motives are to be tenderly judged, because many thorns of evil are festering under them. There is not a bad thing felt or done, in all the wrongs of the world, that is not to be viewed understandingly as being the wickedness of a creature partly weak and broken. And there is no best, greatest, noblest thing ever done that is not partly to be more admired and partly less, because it is a deed that only some great inspiration could shape in the moulds of mortal infirmity. We cannot, in short, level one of our judgments or actions toward the world, so as to give it a perfectly right and skilful treatment, without being duly aware of its unsane condition.—*Moral Uses of Dark Things.*

BUTLER, JOSEPH, an English theologian; born at Wantage, Berkshire, May 18, 1692; died at Bath, June 16, 1752. His father, wishing him to enter the Presbyterian ministry, placed him in a Dissenting academy; but in 1714, having resolved to join the Church of England, he entered Oriel College, Oxford, and soon afterward took holy orders. About this time he gave proof of his meta-

physical acuteness in a letter to Dr. Samuel Clarke, regarding some points in that author's *Demonstration of the Being and Attributes of God*, a letter which Dr. Clarke answered with great care and afterward appended to his work. In 1718 Butler was appointed preacher at the Chapel of the Rolls, where he delivered his remarkable sermon *On Human Nature*, published with others in 1726. After eight years of retirement at the rectory of Stanhope, he became chaplain to Lord Chancellor Talbot. In 1736 he published his great work, *The Analogy of Religion Natural and Revealed to the Course and Constitution of Nature*, the aim of which is to answer the objections of the Deists to revealed religion by showing that such objections are applicable to the whole course of Nature; that if difficulties are found in the latter, whose author is admitted to be God, the existence of similar difficulties in revealed religion is no objection against its divine origin. On the appearance of the *Analogy*, Butler was appointed chaplain to Queen Caroline, wife of George II., and after her death became successively bishop of Bristol, Dean of St. Paul's, Clerk of the Closet to the King, and in 1750, Bishop of Durham. He did not long survive his last promotion. He was buried in the cathedral of Bristol. In obedience to his orders all of his manuscripts were destroyed.

THE GOVERNMENT OF GOD A SCHEME INCOMPREHENSIVE.

Upon a supposition that God exercises a moral government over the world, the analogy of his natural government suggests and makes it credible that his moral government must be a scheme quite beyond our comprehension; and this affords a general answer to all objections against the justice and goodness of it. It is most obvious, analogy renders it highly credible, that,

upon supposition of a moral government, it must be a scheme: for the world, and the whole natural government of it, appears to be so: to be a scheme, system, or constitution whose parts correspond to each other, and to a whole, as really as any work of art, or as any particular model of a civil constitution and government. In this great scheme of the natural world, individuals have various peculiar relations to other individuals of their own species. And whole species are, we find, variously related to other species upon this earth. Nor do we know how much further these kinds of relations may extend. And, as there is not any action or natural event, which we are acquainted with, so single and unconnected as not to have a respect to some other actions and events, so, possibly, each of them, when it has not an immediate, may yet have a remote, natural relation to other actions and events, much beyond the compass of this present world. There seems, indeed, nothing from whence we can so much as make a conjecture, whether all creatures, actions, and events, throughout the whole of nature, have relations to each other. But, as it is obvious that all events have future unknown consequences, so if we trace any, as far as we can go, into what is connected with it, we shall find that if such event were not connected with somewhat further in nature unknown to us, somewhat both past and present, such event could not possibly have been at all. Nor can we give the whole account of any one thing whatever; of all its causes, ends, and necessary adjuncts; those adjuncts, I mean, without which it could not have been. By this most astonishing connection, these reciprocal correspondences and mutual relations, everything which we see in the course of nature is actually brought about. And things seemingly the most insignificant imaginable are perpetually observed to be necessary conditions to other things of the greatest importance; so that any one thing whatever may, for aught we know to the contrary, be a necessary condition to any other.

The natural world then, and the natural government of it, being such an incomprehensible scheme, so incom-

prehensible that a man must, really, in the literal sense, know nothing at all who is not sensible of his ignorance in it; this immediately suggests and strongly shows the credibility, that the moral world and government of it may be so, too. Indeed, the natural and moral constitution and government of the world are so connected as to make up together but one scheme; and it is highly probable that the first is formed and carried on merely in subserviency to the latter; as the vegetable world is for the animal, and organized bodies for minds. But the thing intended here is, without inquiring how far the administration of the natural world is subordinate to that of the moral, only to observe the credibility, that that one should be analogous or similar to the other: that therefore every act of divine justice and goodness may be supposed to look much beyond itself and its immediate object; may have some reference to other parts of God's moral administration and to a general moral plan; and that every circumstance of this his moral government may be adjusted beforehand with a view to the whole of it. . . . And supposing this to be the case, it is most evident that we are not competent judges of this scheme, from the small parts of it which come within our view in the present life: and therefore no objections against any of these parts can be insisted upon by reasonable men.—*The Analogy*.

BUTLER, NICHOLAS MURRAY, an American educator; born at Elizabeth, N. J., April 2, 1862. He was graduated from Columbia in 1882, and then studied in Berlin and Paris. From 1886 to 1889 he was a tutor at Columbia University, then adjunct professor of philosophy, and from 1890 to 1892, dean of the faculty of philosophy. From 1887 to 1895 he was a member of the New Jersey State

Board of Education. In 1902 he was elected president of Columbia University to succeed Seth Low. He has published *The Meaning of Education* (1898); and has edited *The Educational Review*; *The Teachers' Professional Library*; *The Great Educators* series, and a monograph on education in the United States, which formed a part of the exhibit of the United States Bureau of Education at the Paris Exposition of 1900.

EDUCATIONAL REFORM.

It has come to be distinctly recognized that any far-reaching educational reform in this country must begin with the secondary schools. The elementary school is helpless if the secondary school refuses to coöperate with it in raising the standard of scholarship and improving the methods of instruction; and but few colleges are strong enough to demand of the secondary schools more and better work than the latter are now doing. Persuasion on the part of the colleges has in some cases accomplished a good deal, but the improvement has been limited either to one or two subjects of instruction, or to the schools of a relatively small territory. The secondary schools themselves, not always conducted in a wise or generous spirit, have too often sacrificed the necessities of sound training to the local demand for an ambitious programme containing twoscore or more of school subjects, no one of which is pursued far enough or long enough for the pupil to derive from it the educational value it possesses. Or they have erred on the other side, and in their devotion to a past ideal excluded from the curriculum whole fields of knowledge that have grown up within a century. Thus the secondary school has appeared to many observers not only to scatter a pupil's energies and interests, but to delay him unduly. The consequence is, as President Eliot showed very clearly several years ago, that the American boy of fifteen or sixteen, no whit inferior to his French or Ger-

man fellow in native ability, is from two to three years behind him in acquired knowledge.

To remedy so apparent an evil as this would be an easy task in France or in Prussia. The minister of education would consult his official advisers, and call the leading educational experts to his council; in a few weeks an order would issue prescribing for the schools a new and reformed procedure. In this way, *Lehrpläne* and *Lehraufgaben* for the higher schools of Prussia were issued in 1882, and again in 1892. Similarly, in 1890, the existing *Plan d'Études et Programmes* of the secondary schools in France was promulgated. In this country, however, where no central educational administration exists, and where bureaucracy is not popular, educational reforms can be brought about only by persuasion and co-operation, for no official and no institution is empowered to dictate to us. The press, the platform, the teachers' meeting, must be availed of to put forward new ideas, and men and women in large numbers must be reasoned with and convinced in order to secure their acceptance.

The American grammar school, or better, the upper grades of the elementary school, on the contrary, is only here and there efficient. For two generations the so-called grammar school has conspired with the lower or primary grades to retard the intellectual progress of the pupil in the interest of "thoroughness." The arithmetic of many puzzles, the formal grammar, and the spelling-book with its long lists of child-frightening words have been its weapons. Slowly and with a struggle these are being wrested from it. New knowledge is being introduced to illustrate and illuminate the old, and higher processes to explain and make easier the lower. All this promotes true thoroughness, and also allows the child's mind to grow and develop as nature intended it should, and as it often does in spite of the elementary school, not because of it. Therefore, every year pupils are reaching the high school better prepared for its peculiar work; and it is not unreasonable to hope that in ten years the secondary school may assume, in the case of its youngest

pupils, an ability to use simple English correctly, a knowledge of the elements of algebra and geometry, and of some epoch or movement in history. Perhaps even the study of a foreign language will have been begun.

The opportunities now available for the higher training of secondary school-teachers are many times as numerous and as valuable as they were a decade ago. It is true that the hundreds of normal schools are accomplishing very little in this direction, even the best of them; but the colleges and universities, where the mass of secondary teachers will always be educated and trained, have now awakened to a sense of the responsibility that rests upon them. Harvard and Yale, Columbia and Cornell, Michigan and Illinois, Colorado and Stanford, and many others have organized special departments for the study of education, and one or two of them are manned and equipped more thoroughly than any similar departments in Europe. The effect of this great expansion of activity in the study of education cannot fail to be widely felt within the next few years. The colleges have needed, and some of them still need, an enlargement of sympathies, as do the normal schools. The colleges have focused their attention and energy too largely upon their own special work, and have paid no heed to what was going on about and beneath them. The normal schools have thought it sufficient to study more or less psychology, and to expound more or less dubious "methods" of teaching, and have neglected the larger field of genuine culture and the relative values of studies. Better apparatus and more teachers will not of themselves lift the college or the normal school out of its rut. Only a full appreciation of the relations of these institutions to the work of education as a whole can do that.

Let the Humanities be maintained undiminished in their ancient right. Leave in the traditional preëminence those arts that were rightly called liberal; those studies that kindle the imagination, and through it irradiate the reason; those studies that manumitted the modern mind;

those in which the brains of finest temper have found alike their stimulus and their repose, taught by them that the power of intellect is heightened in proportion as it is made gracious by measure and symmetry. Give us science, too, but give first of all, and last of all, the science that ennobles life and makes it generous.

BUTLER, SAMUEL, an English satirical poet; born at Strensham, Worcestershire, February 12, 1612; died at London, September 25, 1680. He was educated at the college school of Worcester, and is said to have studied in one of the Universities. After leaving school, he served for some time as justice's clerk, acquiring familiarity with legal terms and processes, and giving his leisure hours to the study of music and poetry. He then entered the service of the Countess of Kent, where he had access to a good library. We next find him employed, perhaps as tutor, by Sir Samuel Luke, a zealous Puritan and colonel in the Parliamentary army, who is supposed to have been the original of *Hudibras*, and whose family and associates probably supplied Butler with material for his satire. Immediately after the Restoration he was appointed secretary to Lord Carberry, the steward of Ludlow Castle. He now married a wealthy widow, whose fortune was soon lost by bad investments. In 1662 he published the first part of *Hudibras*, the object of which was to ridicule the Puritans. The second part appeared in 1663, and the third in 1678. It attained immediate and wide popularity, but it brought its author little money. He died in poverty, and was

buried in St. Paul's Church, Covent Garden. After his death, his miscellaneous writings were collected and published under the title, *The Genuine Remains of Mr. Samuel Butler*. Among them is a collection of *Characters*, in prose.

DESCRIPTION OF HUDIBRAS.

A wight he was, whose very sight would
Entitle him Mirror of Knighthood;
That never bent his stubborn knee
To anything but chivalry;
Nor put up blow, but that which laid
Right worshipful on shoulder-blade:
Chief of domestic knights, and errant,
Either for chartel or for warrant:
Great on the bench, great in the saddle,
That could as well bind o'er as swaddle:
Mighty he was at both of these,
And styl'd of War as well as Peace.
So some rats of amphibious nature
Are either for the land or water.
But here our authors make a doubt,
Whether he were more wise or stout.
Some hold the one, and some the other;
But howsoe'er they make a pother,
The difference was so small, his brain
Outweigh'd his rage but half a grain;
Which made some take him for a tool
That knaves do work with, call'd a Fool;
And offer'd to lay wagers, that
As Montaigne, playing with his cat,
Complains she thought him but an ass,
Much more she would Sir Hudibras:
For that's the name our valiant knight
To all his challenges did write.
But they're mistaken very much,
'Tis plain enough he was no such:
We grant, although he had much wit,
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He was very shy of using it;
As being loth to wear it out,
And therefore bore it not about,
Unless on holy days, or so,
As men their best apparel do.
Besides, 'tis known he could speak Greek
As naturally as pigs squeak:
That Latin was no more difficile,
Than to a blackbird 'tis to whistle:
Being rich in both, he never scanted
His bounty unto such as wanted;
But much of either would afford
To many that had not one word.

He was in logic a great critic,
Profoundly skilled in Analytic;
He could distinguish, and divide
A hair 'twixt south and southwest side;
On either side he would dispute,
Confute, change hands, and still confute;
He'd undertake to prove by force
Of argument a man's no horse;
He'd prove a buzzard is no fowl,
And that a lord may be an owl;
A calf an alderman, a goose a justice,
And rooks committee men or trustees.
He'd run in debt by disputation,
And pay with ratiocination.
All this by syllogism true,
In word and figure, he would do.

For rhetoric, he could not ope
His mouth, but out there flew a trope:
And when he happened to break off
I' th' middle of his speech, or cough,
H' had hard words, ready to show why,
And tell what rules he did it by.
Else, when with greatest art he spoke,
You'd think he talk'd like other folk;

For all a rhetorician's rules
Teach nothing but to name his tools.
But when he pleased to shew off, his speech

In loftiness of sound was rich;
A Babylonish dialect,
Which learned pedants much affect;
It was a parti-colored dress
Of patch'd and piebald languages;
'Twas English cut on Greek and Latin,
Like fustian heretofore on satin.
It had an odd, promiscuous tone
As if he had talk'd three parts in one;
Which made some think when he did gabble,
They had heard three laborers of Babel:
Or Cerberus himself pronounce
A leash of languages at once. . . .

For his religion, it was fit
To match his learning and his wit,
'Twas Presbyterian true-blue;
For he was of that stubborn crew
Of errant saints, whom all men grant
To be the true church militant;
Such as do build their faith upon
The holy text of pike and gun;
Decide all controversy by
In fallible artillery;
And prove their doctrine orthodox
By apostolic blows and knocks:
Call fire, and sword, and desolation,
A godly, thorough reformation,
Which always must be carried on,
And still be doing, never done:
As if religion were intended
For nothing else but to be mended;
A sect whose chief devotion lies
In odd, perverse antipathies;
In falling out with that or this,
And finding somewhat still amiss;
That with more care keep holiday
The wrong, than others the right, way;
Compound for sins they are inclined to
By damning those they have no mind to,
Still so perverse and opposite

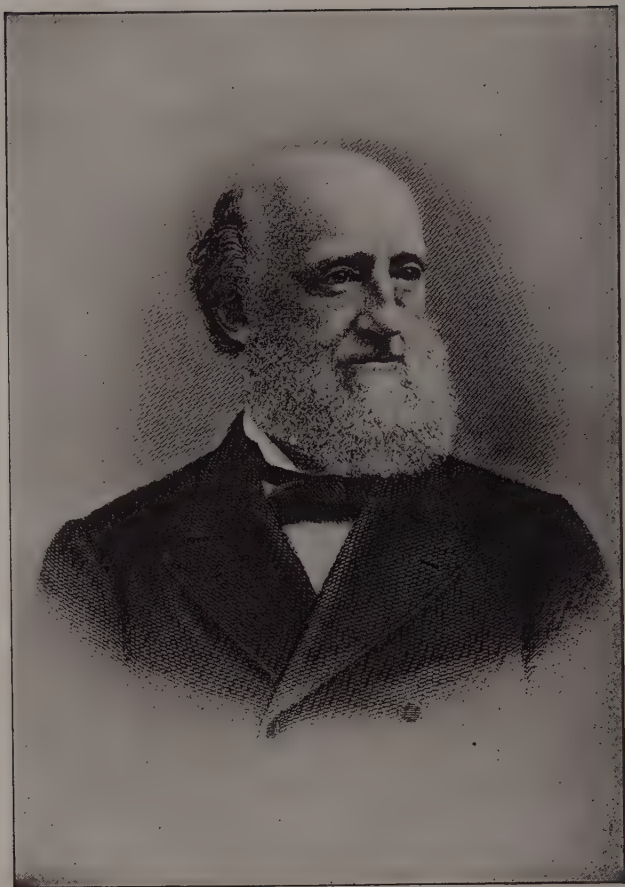
As if they worshipped God for spite;
 The self-same thing they will abhor
 One way, and long another for;
 Free will they one way disavow,
 Another, nothing else allow;
 All piety consists therein
 In them, in other men all sin;
 Rather than fail, they will defy
 That which they love most tenderly:
 Quarrel with mince-pies, and disparage
 Their best and dearest friend, plum-porridge;
 Fat pig and goose itself oppose,
 And blaspheme custard through the nose.

— *Hudibras*.

AN ANTIQUARY

Is one that has his being in this age, but his life and conversation is in the days of old. He despises the present age as an innovation, and slights the future; but has a great value for that which is past and gone, like the madman that fell in love with Cleopatra.

All his curiosities take place of one another according to their seniority, and he values them not by their abilities but their standing. He has a great veneration for words that are stricken in years, and are grown so aged that they have outlived their employments. These he uses with a respect agreeable to their antiquity and the good services they have done. He is a great timeserver, but it is of time out of mind, to which he conforms exactly, but is wholly retired from the present. His days were spent and gone long before he came into the world; and since his only business is to collect what he can out of the ruins of them. He has so strong a natural affection to anything that is old that he may truly say to dust and worms, "You are my father," and to rottenness, "Thou art my mother." He has no providence nor foresight, for all his contemplations look backward upon the days of old, and his brains are turned with them, as if he walked backward. He values things wrongfully upon their antiquity, forgetting that the most modern are



WILLIAM ALLEN BUTLER.

really the most ancient of all things in the world, like those that reckon their pounds before their shillings and pence, of which they are made up. He esteems no customs but such as have outlived themselves, and are long since out of use; as the Catholics allow of no saints but such as are dead, and the fanatics in opposition, of none but the living.—*Characters.*

BUTLER, WILLIAM ALLEN, an American lawyer and poet; born at Albany, N. Y., February 20, 1825; died at Yonkers, N. Y., September 9, 1902. He was graduated from the University of New York, and entered upon the practice of law. Before beginning the practice of his profession, he travelled extensively, and contributed to the *Art-Union Bulletin* a series of papers on *Cities of Art and Early Artists*, and to the *Literary World* another series entitled *Out of the Way Places in Europe*. In 1857 he published anonymously *Nothing to Wear*, a satire on fashionable women, which attracted much attention, and the authorship of which was absurdly claimed by another person. He subsequently published several other satires, and a *Sketch of Martin Van Buren*. In 1871 he published *Lawyer and Client, Their Relation, Rights and Duties*, and in 1886 a prose satire, *Domesticus; Oberammergau*, a poem (1890), and *Mrs. Limber's Raffle* (1894).

MISS FLORA MAC FLIMSY.

Since that night, taking pains that it should not be
bruited

Abroad in society, I've instituted
A course of inquiry, extensive and thorough,

On this vital subject, and find, to my horror,
That the fair Flora's case is by no means surprising,

But that there exists the greatest distress
In our female community, solely arising

From this unsupplied destitution of dress,
Whose unfortunate victims are filling the air
With the pitiful wail of "Nothing to wear."
Researches in some of the "Upper Ten" districts
Reveal the most painful and startling statistics.

Of which let me mention only a few:

In one single house, on the Fifth Avenue,
Three young ladies were found, all below twenty-two,
Who have been three whole weeks without anything new
In the way of flounced silks, and, thus left in the lurch,
Are unable to go to ball, concert or church.

In another large mansion near the same place,
Was found a deplorable, heart-rending case
Of entire destitution of Brussels point lace.

In a neighboring block, there was found, in three calls,
Total want, long continued, of camel's hair shawls;

And a suffering family, whose case exhibits
The most pressing need of real ermine tippets;
One deserving young lady almost unable

To survive for the want of a new Russian sable;
Still another whose tortures have been most terrific
Ever since the sad loss of the steamer Pacific,

In which were engulfed, not friend or relation,
(For whose fate she perhaps might have found consolation

Or borne it at least with serene resignation),
But the choicest assortment of French sleeves and collars
Ever sent out from Paris, worth thousands of dollars,
And all as to style most *recherché* and rare,
The want of which leaves her with nothing to wear,
And renders her life so drear and dyspeptic
That she's quite a recluse, and almost a sceptic,
For she touchingly says that this sort of grief
Cannot find in religion the slightest relief,
And philosophy has not a maxim to spare
For the victims of such overwhelming despair. . . .

O ladies, dear ladies, the next sunny day
Please trundle your hoops just out of Broadway,
From its whirl and its bustle, its fashion and pride,
And the temples of trade which tower on each side,
To the alleys and lanes, where Misfortune and Guilt
Their children have gathered, their city have built;
Where Hunger and Vice, like twin beasts of prey,
Have hunted their victims to gloom and despair;
Raise the rich, dainty dress, and the fine, brodered skirt,
Pick your delicate way through the dampness and dirt,
Grove through the dark dens, climb the rickety stair,
To the garret, where wretches, the young and the old,
Half-starved and half-naked, lie crouched from the cold;
See those skeleton limbs, those frost-bitten feet,
All bleeding and bruised by the stones of the street;
Hear the sharp cry of childhood, the deep groans that
swell

From the poor, dying creature who writhes on the
floor;

Hear the curses that sound like the echoes of hell,
As you sicken and shudder and fly from the door;
Then home to your wardrobes, and say, if you dare —
Spoiled children of fashion — you've nothing to wear!
— *Nothing to Wear.*

THE FORMS OF DOMESTICUS.

The Little Lady kept up courageously ringing her bell, and Domesticus kept making his appearance, in all the wonderful, inexhaustible variety of his forms. Sometimes he would come in what seemed to be personified slowness, and then everything was irretrievably behind time, whereat the Prince was greatly exercised, because Punctuality was a prime virtue of Dry Goods, and Domesticus, with his ally Procrastination, the thief of Time, made a pair better fitted for a Penitentiary than a Palace. Then he would appear in a tearing, slashing shape, so that the Prince and Princess were whirled along the courses of a meal as though they were eating for a wager depending on the speed of the performance. The next incumbent would be of a pattern so small that the even-

ing lamps could not be lighted without the aid of chairs, or the tall windows locked without step-ladders; to be replaced, anon, by some stalwart figure, marching and countermarching as if trained in the ranks of Penthesilea, Queen of the Amazons. One day, it would be stupidity, in densest form, under whose confusing misdirection Princes, and Princesses, and other notables, would be left standing in the vestibule, while vagrants, in disguise, were ceremoniously ushered into the inner precincts, whence they could slyly retire with any chance souvenir available to their thievish touch. The next incumbent would possess a rarely endowed intelligence, coupled, perhaps, with an undiscovered and undiscoverable mystery, given to the rehearsing of dramatic and lyric fragments in the still night, in close proximity to speaking tubes or furnace flues, quite too high strung and high toned for daily service. But how often did Domesticus delight in tormenting and tantalizing the Little Lady with some well-seeming maiden form, fair to see, full of sweetest promise and shortest-lived performance, making the household work, for the time, a delightful thing and forecast of permanent peace, but presently loving the youthful green-grocer or the stalwart butcher, not wisely but too well, and thereupon becoming as limp as one of her own dishcloths, and losing all working or waking senses in Love's young dream. . . .

Domesticus could assume any nationality at pleasure, and change, as he saw fit, his name, his country, or his skin, as well as his spots, which he was always changing, for he no sooner got comfortably into one than he was uncomfortably on the outlook for another. He was an arch cosmopolitan. His drag-net was thrown over every nook and corner of the globe; it seemed to the Princess as if her premises were a sort of rendezvous for all its races. Now it was *Domesticus Anglicanus*, who had stood in state behind Dukes and Earls, and had come, at last, to assert his supremacy as a sovereign among his fellow-citizens of Magna Patria. Now it was *Domesticus Gallicus*, whose *cordon bleu* was the unfailing symbol of revolution and anarchy below stairs. Then

it was *Domesticus Scotus*, as obstinately resolute to upset all pre-existing order at a single blow as was Jenny Geddes to topple over the Papacy with a toss of her wooden stool. Again, it was *Domesticus Germanicus*, whose coming and going were like blasts from the forests of Norseland, and the hidden things of whose culinary compounds no one could discover or digest. But chiefly, and at all times, it was *Domesticus Hibernicus*, the most constant and the most centrifugal of all the forces that Labor ever contrived for the service and discipline of mankind, and let loose upon unsuspecting householders, with its conversation of destructive energy; its readiness to make or mar; its possibilities of chance success and its illimitable incapacity, alike unendurable and indispensable; the two-edged, unsheathed sword of the adversary, always sharpened with ready wit and pointed for instant action, and poised for cut or thrust — at once a social defence and a social terror,—*Domesticus*.

THE PRINCE TELLS THE PRINCESS OF HIS RUIN.

He crossed the threshold of his palace — his no longer — and went straight, as his custom was, to the apartment of the Princess, where he had always been sure of a smile and a welcome, whatever storms might be raging without. He had prepared no phrases in which to set before her the calamity that had befallen him. He could hardly, in his own thoughts, grasp its fearful meaning, much less clothe it with words. What filled him with alarm and terror was the apprehension of the effect the evil tidings might have on her. He thought she would be crushed to the earth; she might be struck senseless and speechless; she might die, and then what should he do? But he could not keep away from her, and when he came into her sight with a tottering step — for he was almost prostrated by the strain to which he had been subjected during those long morning hours — and with a hagard face, which told the whole sad story before he had uttered the broken words of which — “ruined” — was all she caught, he was in her embrace, and she was

ready with all the aid and comfort a loving heart could give.

"I feared it would come to this," she said, softly, as she made him sit beside her, with his hand in hers, "and now, dearest, I hope it may not be as bad as you have dreaded." The Princess had not been crushed to the earth, nor struck speechless, nor was she going to die. The Prince's fears, for her relieved, turned upon himself again.

"It is as bad as can be; I have lost everything."

"Not your good name, I am sure; not your wife, for she is beside you; not your children, for they are all safe at home."

"They will be beggars," said the Prince.

"Not while we have strength to do a day's work for them, or they for us."

"You must give up your chariots and horses," said the Prince.

"It will do us all good to walk."

"We must quit the palace."

"We can be just as happy in a smaller house, and with far less care."

"You will have to do your own housework."

"It will be a real pleasure. We shall have a final ridance of Domesticus."

"You will have a broken-down husband on your hands."

"It will be the sweetest duty of my life to care for him."

"You will be expelled from the circle of Societas."

"We shall have the inner and more sacred circle of home."

"I shall no longer be a Prince."

"Then you will be an ex-Prince."

And the Little Lady burst into laughter, for it had always seemed to her, when the Prince introduced ex-Consuls, ex-Prætors and ex-Ediles, a most ridiculous thing that the more a man was out of office the more he held on to any title that had ever belonged to it, as to a kind of perpetual perquisite. Her laughter was always contagious, and the Prince could hardly help re-

sponding with a smile, but he clung to the dismal shadow which he brought with him into the palace, and he was beginning to feel a little disappointed that the Princess was not enveloped in its black folds as completely as he was himself.

"You really do not seem to care very much for my misfortunes," said he.

"It is because I care for you so very much more than for all else—good fortune, bad fortune, or anything in the whole world," she said, drawing him still nearer to her, "that I will not be made sad while you and the children are left to me. Wherever we are all together, there will be home and happiness, whether we have much or little. . . .

"You are sure you are not putting all this on, just to keep me up," said the poor Prince, still clinging to the shadow.

"Perfectly sure," said the Princess, rising and standing before him, her whole presence taking on an air of dignity he had never seen so marked before. "I am as honest in this as I have always been in everything. Did I not take you for richer or poorer, and of what use am I if, when poverty comes, I cannot help you to bear it? I do not care how bad things may be. Your home shall always be happy, if my heart and hands can make it so. All I ask is your love to make my labor light."

"That shall never fail you," said the Prince, rising, in his turn, and clasping her in his arms.—*Domesticus*.

Previous to the publication of these satires, Mr. Butler had made admirable translations from the German of Uhland, to which he prefixed these introductory verses:

UHLAND.

It is the poet Uhland, from whose wreathings
Of rarest harmony I here have drawn,
To lower tones and less melodious breathings,
Some simple strains, of youth and passion born

His is the poetry of sweet expression —
Of clear, unfaltering tune, serene and strong —
Where gentlest thoughts and words, in soft procession,
Move to the even measures of his song.

Delighting ever in his own calm fancies,
He sees much beauty where most men see naught,
Looking at nature with familiar glances,
And weaving garlands in the groves of thought.

He sings of fatherland, the minstrel's glory —
High theme of memory and hope divine —
Twining its fame with gems of antique story,
In Suabian songs and legends of the Rhine;

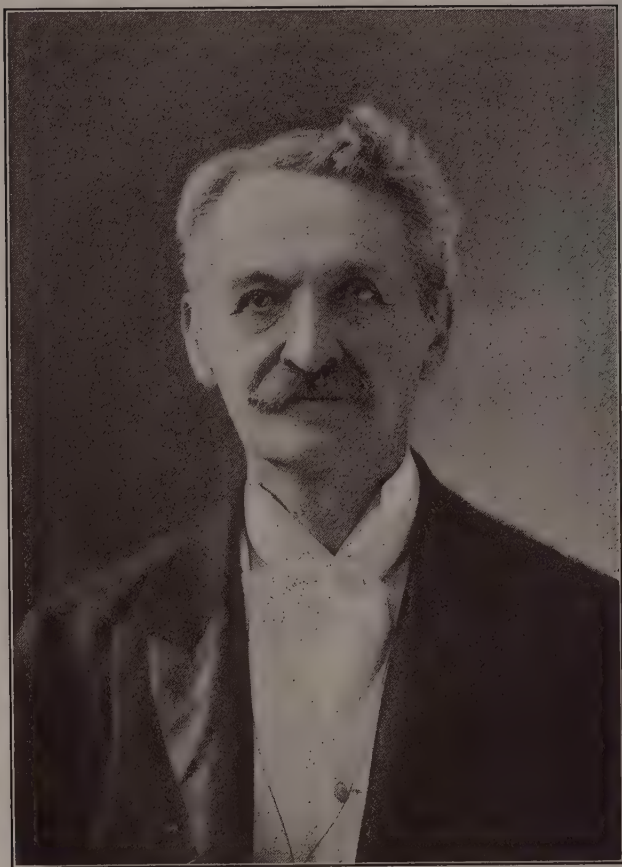
In ballads breathing many a dim tradition,
Nourished in long belief, or minstrel rhymes,
Fruit of the old romance, whose gentle mission
Passed from the earth before our wiser times. . . .

His simple lays oft sings the mother cheerful,
Beside the cradle in the dim twilight;
His plaintive notes low breathes the maiden tearful,
With tender murmurs, in the ear of night.

The hillside swain, the reaper in the meadows,
Carols his ditties through the toilsome day;
And the lone hunter in the Alpine shadows
Recalls his ballads by some ruin gray.

Oh precious gift! O wondrous inspiration:
Of all high deeds, of all harmonious things,
To be an oracle, while a whole nation
Catches the echo from the sounding strings!

Out of the depths of feeling and emotion
Rises the orb of song, serenely bright,
As who beholds, across tracts of ocean,
The golden sunrise bursting into light.



HEZEKIAH BUTTERWORTH.

Wide is the magic world — divided neither
By continent, nor seas, nor narrow zone:—
Who would not wish sometimes to travel thither,
In fancied fortunes to forget his own?

BUTTERWORTH, HEZEKIAH, an American poet and historian; born at Warren, R. I., December 22, 1839; died there September 5, 1905. In 1879 he became associate editor of the *Youth's Companion*. He was the author of *Notable Prayers of Christian History*; *Zigzag Journeys*, stories for children, and of many poems. Among his earlier books are *The Log Schoolhouse on the Columbia*; *The Boyhood of Lincoln*; *Little Arthur's History of Rome*; *The Patriot Schoolmaster*; *Young Folks' History of America*; *Popular History of Boston*; *Great Composers*; *Zigzag Journeys in the White City*. His later works include *Zigzag Journeys in Australia* (1891); *The Christmas Book* (1891); *The Boys of Greenway Court* (1893); *The Parson's Miracle and My Grandmother's Christmas Candle* (1894); *The Knights of Liberty* (1895); *In Old New England* (1895). Mr. Butterworth traveled extensively in Europe, the United States, and Canada.

THE STORY OF ACADIA.

Grand Pré — The Great Prairie or Great Meadow — a most lovely and fertile valley, is situated, as every lover of Longfellow's pastoral poem knows, on the Basin of Minas. Quaint dykes used to restrain the sea on its border, for here are felt the sudden forces of the wonderful tides of the Bay of Fundy. Over the idyllic

meadows rises Blomidon. It was one of the most lovely settlements of New France, with its hundreds of thatched roofed houses and white chapels. Its inhabitants were peaceful, light-hearted, and pure-minded people, and, like the patriarchs of old, lived by pastoral occupations. Having no ambitions beyond the cultivation of the fields and the care of their families, religion was their life. . . . The Acadians were not only a peaceful people, but were honest and truthful ever in their dealings with the Indians. Their history is darkened by no broken treaties and by no forest tragedies. The Indians were always their friends. To them the red man was a brother. The priest labored to convert him, to make him wiser and better, and never sought to defraud or destroy him. The principle that Champlain had set forth, that the conversion of a single soul was of more value than the conquest of an empire, prevailed. . . . The province of New Scotland, or Acadia, passed under various treaties. Now the English cross floated over it; now the lilies of France, Grand Pré grew until it became a town of eighteen thousand souls.

The account of the Acadians given in Longfellow's *Evangeline* is hardly overdrawn, if we may trust what the Abbé Reynal wrote of them. Nearly all of them owned houses, thatched by their own hands. They pastured some sixty thousand head of cattle. They raised their own wool, and manufactured their own clothes. Almost every family owned horses, cows, and sheep. They had little or no money, and needed none. Poverty was unknown. If one were unfortunate, he had a common home with the whole community. Instead of being an outcast, he was adopted by all. There were no crimes. The priests settled the few difficulties that arose. The churches were supported by all the people, who contributed for the purpose one twenty-seventh of their harvests. Grand Pré, without any false, poetic colorings, came near realizing an almost earthly paradise. It certainly was one of the purest and most unselfish communities that have had even a temporary existence. Any man who could have desired the destruction of such a

community must have had an eye as pitiless as a rock, and a heart as hard as selfishness can render it. But the invaders came.

It was September, 1755. The harvests had been gathered, and the barns were bursting. The community had never before been so happy and prosperous. As *neutrals* in the contest between England and France, they had taken the oath of allegiance to their English conquerors, but had refused to take the oath to bear arms against their own countrymen. The Indians also would not promise to bear arms against the French.

One bright day, just as Summer was changing to Fall, there appeared in the glorious harbor of Minas five or more ships. They were under the general command of Colonel John Winslow, who, we are sorry to say, was born in Massachusetts, and brought from the colony a body of armed men to carry out the despotic order of the king. Winslow landed, and issued a proclamation to the people to assemble in their church at a certain hour of the day, saying he would then make known to them a new order from the Crown. A part of the proclamation read as follows:—

“We therefore order and strictly enjoin by these presents all of the inhabitants, both old men and young men, as well as all the lads of ten years of age, to attend at the church of Grand Pré on Friday, the fifth instant, that we may impart to them what we are ordered to communicate to them.—John Winslow.”

The poor people, unused to deception, filled the church. Only men were admitted within the walls. Longfellow pictures the women as waiting outside in the churchyard on the lovely autumn day, and as garlanding the graves of their ancestors while the king's order was being promulgated. The communication that the deceitful lips of John Winslow had to make crushed the life out of the heart of every Acadian who heard it. A part of it was as follows:—

“It is peremptorily his Majesty's orders that the whole French inhabitants of these districts be removed, and I am, through his Majesty's *goodness*, directed to allow

you the liberty to carry off your money and household goods, etc."

They were prisoners in their own church. The scenes that followed cannot be described. The men, unconscious of any crime, begged permission to be allowed to visit their families once more. With a few exceptions, this was denied. . . . The road from the chapel to the shore was a mile or more in length. Over this the men were marched to the ships. Says an historian:—"The young men were first ordered to go on board one of the vessels. This they refused to do, declaring that they would not leave their parents. The troops were ordered to fix bayonets and advance upon the prisoners. The road from the chapel to the shore was crowded with women and children, who on their knees greeted them as they passed, with their tears and their blessings, while the prisoners advanced weeping, praying, and singing hymns. The detachment was followed by the seniors, who passed through the same scene of sorrow and distress." The whole male population of Grand Pré were thus put on board of the five transports; and every woman's heart followed her husband, brother, or son, as Evangeline's feet are represented to have gone out after Gabriel. The village was left in flames. Truly "Nought but tradition remains of the beautiful valley of Grand Pré."—*Zigzag Journeys in Acadia.*

BYNNER, EDWIN LASSETTER, an American lawyer and novelist; born at Brooklyn, N. Y., August 5, 1842; died at Boston, Mass., August 5, 1893. He was graduated from the Harvard Law School, was admitted to the bar, and afterward practiced in St. Louis, New York and Boston. In 1886 he gave up practice, and devoted himself to literature. His first novel, *Nimport*, was published at Boston in

1877; *Tritons* followed in 1878; *Damen's Ghost* (Round Robin Series, 1881); *Agnes Surriage* (1886); *Penelope's Suitors* (1888); *The Begum's Daughter* (1889); *The Chase of the Meteor, and Other Stories* (1891), and *Zachary Phips* (1892). His stories are mostly historical romances.

THE BATTLE OF THE CHESAPEAKE AND SHANNON

A rumor was spread that the British captain had sent in a challenge for the Yankee to come out. The town was alive with excitement. The whole countryside was flocking to the hills to see the battle, and were capable, in a frenzy of disappointment, of burning the Chesapeake to the water's edge, had her commander shown a moment's scruple in meeting the Britisher.

So one burning mid-day, under the cloudless sky of early June, the Chesapeake sailed out of the harbor. Far away on the misty horizon stood the waiting enemy. It was like a scene set for a play: the amphitheatre of hills thronged with the breathless populace, the actors entering from right and left. Promptly they entered, and through all the golden afternoon parried and manoeuvred, like two wrestlers in a ring. Watchfully they approached, warily played for position. At last came the attack; with foresail hauled up and ensigns flying, the Chesapeake steered straight for her antagonist.

She found herself in the clutches of a giant. The conflict was short and sharp. The hills resounded with the shock of it. With the precision of a machine the Shannon poured in her deadly broadsides. The dazed novices on the Chesapeake were mowed down like sheep. The deck could not be seen for the flying splinters. The officers fought like men inspired. Undismayed upon the quarterdeck, Lawrence stood amidst the havoc, urging on his panic-stricken crew. His tall figure was a tempting mark—the fatal bullet came at last.

Zach stood near the companionway on the main deck, serving his gun, when the stricken captain was brought

below. Recognizing the uniform, he hastened to lend a hand. The dying man opened his eyes, gathered his strength, and gasped out five immortal words —

"Don't give up the ship!"

Scarcely was the order pronounced when an uproar arose on the upper deck, a marine with staring eyes came flying down with the hoarse cry that Lieutenant Ludlow had fallen, Lieutenant Cox had disappeared, and the enemy were boarding. Leaving his dying captain, Lieutenant Budd called on the crew to follow him, and rushed for the upper deck. Zach followed close upon his heels, but for the rest, hardly a dozen men heard, or, hearing, responded.

Few more appalling scenes ever fell on mortal sight where, amid the blinding smoke, the deafening din, the crashing splinters, the whistling bullets, the dismantled guns, the torn and entangled rigging, destruction raged unchecked; where, lying in heaps, dismembered, gory, the dead formed a ghastly rampart, behind which the chaplain — sole leader left — at the head of a wavering body of marines, vainly strove to withstand the invading horde.

Into the midst of this, stanchly supporting his lieutenant, Zach rushed, undismayed. For a time, possessed by the fiend of carnage, they stood and fought. Nothing could avail against overpowering odds. Hacked by cutlasses, riddled by balls, overborne by the press of numbers, this little, forlorn hope, step by step, were driven back, till, weakened by loss of blood, exhausted by incredible effort, one by one, they reeled and tottered down the main hatchway upon the senseless form of their commander, the enemy, to complete his work, firing a volley downward into the weltering heap.— *Zachary Phips.*

MRS. GOULD MAKES UP HER MIND.

A week passed before Mrs. Gould made up her mind. Once decided, she did not hesitate. The recurrence of

a certain anniversary gave her a fitting opportunity to speak. It was late in the afternoon as she and Naomi were sitting together sewing.

"This is the 25th, my dear."

"Yes."

"How long is it?"

"Ten years ago. I often wonder what would have become of me; I often wonder if I should have lived in that horrible place if you had not come for me. No, I should have died. It stifled me. And that odious woman! Oh, cousin Anne, God must have prompted you to do that!"

A disturbance—a something almost amounting to a blush—passed over Mrs. Gould's face. Perhaps she found it a little difficult to go on.

"Ten years!" she repeated. "It seems twenty: it seems a lifetime. They have been long years, hard years, trying years; they have made a wreck of me; I shall never be the same again."

"You are just the same, always the same to me; always, as I saw you first in that—that place."

"My child, I do not deceive myself. I see the change, I feel it. I am an old woman. I have lived to lay in the grave all my own family, all my early friends; I have lived to see the fortune my dear husband left torn from my hands by robbers, under the guise of law; I have lived to see every object of my early hopes and ambition withered to ashes; I have lived, my dear, to become a poor, desolate old creature, who is weary of life."

Such words of weakness from the firm, proud lips of her kinswoman shocked and bewildered Naomi.

"Cousin, cousin," she cried, "do not talk so!"

"I have but one thing left in the world, one solace, one hope."

"Noll!" interjected Naomi breathlessly.

"Yes: God vouchsafes me yet that blessing; but—I know not for how long."

A little tremor, a mere creeping of the flesh, a chill of foreboding, passed over the hearer. Mrs. Gould, with

her eyes fixed anxiously upon that sensitive, telltale face, went on:

"I have pleased myself in forecasting his future; in hoping that he might become something more than a galley slave in a treadmill; that he might gain enough to escape from this; to lead a larger life; grow to his full stature; acquire and wield a noble influence; become an honor to his country, to his race, to his name."

There was no comment. The dead silence of the room was broken only by the dull ticking of the clock as Mrs. Gould paused:

"All this is within his grasp. He has but to reach out his hand, and take it; he has only to be true to himself. But he has no worldly wisdom; he is heedless of any consideration of prudence. To gratify a passing impulse he would recklessly forfeit the chances of a lifetime."

The look of tense, strained attention on the blind girl's face began to give way to another look, a look of quickened intelligence, as though some new idea were dawning upon her—a look that spread like a light over her delicate features, leaving them as white as marble, and rigid as stone.

"To succeed in the race he has to run, he must not be hampered; he must be embarrassed by no social obstacles; he must be held to his work, and saved from his own impulses; he must find in his friends, in his companions, in his family, only strong, helpful, impelling hands."

Mrs. Gould paused. Her eyes were riveted upon the pallied face of her listener. She saw that she had not talked in vain. There was a silence of several minutes. Presently Naomi rose. She spoke in a strange, spasmodic way; she could not complete a sentence; she seemed to choke in the midst of it, not with tears, but with a sudden, parched dryness of her throat.

"I hope Noll will be—all that you wish. I hope he will—be fortunate. I hope—he will be rich and successful and famous. I know he is generous and magnanimous. I thank God that he is. He will—be blessed for it. He has had great trials. I hope—he will have no more. I hope you will—have no ground for your

fears. I hope you will — have him to yourself as long — as you live. I — I hope — he will be happy.”

She turned and walked out of the room. A sudden fall was heard outside. Mrs. Gould hurried to the door, and found her kinswoman lying unconscious upon the floor of the hall.—*Damen's Ghost.*

BYROM, JOHN, an English poet; born at Broughton, February 29, 1692; died September 26, 1763. He was educated at Cambridge, and afterward studied medicine in France. He contributed several pieces to the *Spectator*, one of which — a pastoral, beginning “My time, O ye Muses, was happily spent” — was specially commended by Addison. From time to time he put forth a volume, mainly of poems. These, long after his death, were brought together into two volumes of *Miscellaneous Poems*, which were embodied in the best collections of their time, such as those of Chalmers (1821). The best of these poems have a strongly religious turn, and not unfrequently a keen epigrammatic point:

A TRULY LOYAL TOAST.

God bless the King! — I mean the Faith's Defender:
 God bless (no harm in blessing) the Pretender!
 But who Pretender is, or who is King,
 God bless us all! that's quite another thing

FAITH, HOPE, AND LOVE.

Faith, Hope, and Love were questioned what they thought
 Of future glory, which Religion taught.
 Now faith *believed* it firmly to be true,



LORD BYRON.

When well prepared, who knows what may succeed?
Who knows but you may then be, as you hope,
Priest, Canon, Bishop, Cardinal, and Pope?

BYRON, GEORGE GORDON NOEL, LORD, an English poet; born at London, January 22, 1788; died at Missolonghi, Greece, April 19, 1824. His father, Captain John Byron, was the son of Admiral John Byron (1723-86), a brother of William, fifth Lord Byron, who, in 1765, was found guilty of manslaughter. He escaped punishment, but was ever afterward known as "the wicked Lord Byron." He was a descendant of a Norman family, whose name was variously spelled Burun, Biron, and Byron, and it has been said that Byron was prouder of being a descendant of one of those Normans who accompanied William the Conqueror to England than he was of having written *Childe Harold*. After the death of his first wife, Byron's father, who had been living in France, returned to England, and soon after at a watering-place met Catharine Gordon, the heiress of considerable estates in Scotland. They were married in 1785 and soon after went to France. Like that of the first wife's, most of her fortune went to pay her husband's debts; in a couple of years all was exhausted, except a part which had been settled upon her, which brought in an income of £150. They went back to England, where their only son was born. Not long afterward Mrs. Byron went to Scotland, taking up her residence with her infant at Aberdeen.

George Gordon Noel Byron, the future poet, was born with a malformation of one foot and ankle—some say of both. It does not appear to have amounted to a positive deformity. Probably early orthopedic treatment would have removed it entirely. This, however, was not applied, and he was a “lame boy” during his childhood, and throughout his whole life there was a slight “limp” in his gait. Notwithstanding this physical defect, he grew up to be a respectable athlete; a fair cricketer, a clever boxer, and a capital swimmer. The “wicked Lord Byron” died in 1798. His own children were dead, and his grand-nephew, “the lame little boy who lived in Aberdeen,” whom he had never seen, became heir to his title and to such of the estates as he had not contrived to make way with; for it seems to have been a fixed purpose with him that his heir—whoever he might be—should come into the possession of as little as he could make it.

Mrs. Gordon Byron, selling off her small household effects (which brought £75), set out for the ancestral seat of Newstead Abbey. This was in a condition too ruinous to be habitable, and the mother and son took up their abode for a while at Nottingham, afterward removing to the neighborhood of London. Mrs. Byron's means were very narrow; but, for some altogether unexplained reason, a Government pension of £300 was granted to her.

After attending a private school for some time, Byron was sent, in 1801, to the great public-school at Harrow, where he remained, with more or less interruption, until 1805, when he was removed to Trinity College, Cambridge, where he kept up an irregular

attendance for three years, spending much of his time elsewhere, and often in a very disreputable manner. However — being a peer of the realm — he was enabled to take his degree in 1808. At eighteen Byron was an uncouth lad, perceptibly lame, and enormously fat. But by severe training he succeeded in getting rid of this superfluity of flesh; and at twenty he had developed into an exceptionally handsome young man. On coming of age he formally took possession of his seat in the House of Peers. His income during his minority was small; but he had large “expectations,” depending upon the results of lawsuits then pending. Upon the strength of these he was able to borrow largely, though at a high rate of interest. Before he came of age he was £20,000 in debt. For a while, after he came of age, he took up his residence at Newstead Abbey, where a few rooms had been made habitable for himself and a party of young men whom he had invited as his guests. Their way of life was far enough from being decorous; although the account of their orgies, which he gives in the first canto of *Childe Harold*, is certainly much overcolored.

Byron had before this time begun his career of authorship. As early as 1806 he printed a few copies of a little volume of poems for private circulation. These copies were cancelled, and he replaced them by a larger collection, which he entitled *Hours of Idleness*. While awaiting the verdict of critics, he projected several other works, among which was a *Satire*, of which some portions were actually written. In March, 1808, almost a year after its publication, the *Hours of Idleness* — or rather the author of it — was most contemptuously noticed by Brougham in *The*

Edinburgh Review. Byron was stung to fury by this critique, and for nearly a year busied himself in enlarging his *Satire* into the *English Bards and Scotch Reviewers*, in which he runs furiously *amuck* against all of his rhyming contemporaries, who, he fancied, must be laughing at his castigation which he had suffered from *The Edinburgh Review*. The first edition of this *Satire* was issued anonymously; this was soon followed by a second edition, "enlarged and revised," in which the author's name was given.

The *Satire*, in its revised form, thus closes :

CRITICS AND POETASTERS.

Thus far I've held my undisturbed career,
 Prepared for rancor, steeled 'gainst selfish fear;
 This thing of rhyme I ne'er disdained to own —
 Though not obtrusive, yet not quite unknown.
 My voice was heard again, though not so loud,
 My page, though nameless, never disavowed;
 And now at once I tear the veil away: —
 Cheer on the pack! The quarry stands at bay,
 Unscared by all the din of Melbourne House,
 By Lambe's resentment, or by Holland's spouse,
 By Jeffrey's harmless pistol, Hallam's rage,
 Edina's brawny sons and brimstone page.
 Our men in buckram shall have blows enough,
 And feel they, too, are "penetrable stuff:"
 And though I hope not hence unscathed to go,
 Who conquers me shall find a stubborn foe

The time hath been when no harsh sound would fall
 From lips that now may seem imbued with gall;
 Nor fools nor follies tempt me to despise
 The meanest thing that crawled beneath my eyes;
 But now, so callous grown — so changed since youth —
 I've learned to think, and sternly speak the truth;
 Learned to deride the critic's starch decree,
 And break him on the wheel he meant for me;

To spurn the rod a scribbler bids me kiss,
Nor care if Courts and Crowds applaud or hiss:
Nay, more, though all my rival rhymesters frown,
I, too, can hunt a poetaster down;
And, armed in proof, the gauntlet cast at once
To Scotch marauder and to Southern dunce.
Thus much I've dared: If my incondite lay
Hath wronged these righteous times, let others say:
This let the world — which knows not how to spare,
Yet rarely blames unjustly — now declare.

Byron had already planned an extensive tour abroad. Much cash would be required for this; but somehow he was able to raise it from the money-lenders. He set out upon this tour in the summer of 1809, taking with him three servants — two of whom he sent home before long, but replaced them by others. His friend, John Cam Hobhouse (who died in 1869 as Lord Broughton), accompanied him for a while. This tour occupied about two years. Byron touched land at Lisbon, thence went into Spain, as far as Cadiz and Seville, then crossed over into Albania, going thence to Greece. For a while he took up his abode at Athens, making trips in various directions.

He was planning much more extensive travels, extending to Persia and other Oriental countries, when he received notice that no more advances were to be had from the money-lenders; so that there was nothing for him to do but to sail homeward. He reached London in July, 1809. During the voyage he found means to forward a letter to his friend Hodgson, in which he says that he was returning "without a hope, and almost without a desire," to wrangle with creditors and lawyers, and so on.

"In short," he adds, "I am sick and sorry; and when I have a little repaired my irreparable affairs, away I shall march, either to campaign in Spain, or back again to the East, where I can at least have cloudless skies and a cessation from impertinence. I am sick of fops, and poesy, and prate, and shall leave the whole Castalian State to Bufo, or anybody else."

But Byron's fate was quite otherwise ordered. While abroad he had written much verse. Reaching London, he showed the manuscript of the *Hints from Horace* to his friend Dallas — a man of some literary pretensions. "Have you no other results of your travels?" asked Dallas. Byron replied carelessly that he had written "a few short pieces, and a lot of Spenserian stanzas, not worth troubling you with." This "lot of Spenserian stanzas" were those which, with some curtailment and much addition, appeared five months later as the two first cantos of *Childe Harold*. We may now well wonder why the publication of these two cantos should have made such a mark in literary history. To us, *Childe Harold* is that whole poem of which the later, and by far the nobler parts, belong to later years. These first two cantos are, in fact, little more than rhythmical "Impressions of Travel." They hardly rise to any lofty height of thought or expression until the second canto, when the poet seems to have first sighted the shores of Greece. Here come the noblest stanzas by far of these two cantos:

ATHENA AND ANCIENT GREECE.

Come, blue-eyed Maid of Heaven! But thou, alas,
Didst never yet one mortal song inspire.
Goddess of Wisdom! here thy temple was
And is, despite of war and wasting fire,

And years, that bade thy worship to expire,
But, worse than steel, and flame, and ages slow,
Is the dread sceptre and dominion dire
Of men who never felt the sacred glow
That thoughts of thee and thine on polished breasts
bestow.

Ancient of days! august Athena! where,
Where are thy men of might—thy grand in soul?
Gone—glimmering through the dreams of things that
were.

First in the race that led to Glory's goal,
They won, and passed away Is this the whole?
A schoolboy's tale, the wonder of an hour!
The warrior's weapon and the sophist's stole
Are sought in vain; and o'er each mouldering tower,
Dim with the mist of years, gray flits the shade of Power.

Son of the Morning, rise! Approach you here:
Come—but molest not yon defenceless urn:
Look on this spot—a nation's sepulchre!
Abode of gods whose shrines no longer burn:—
Even gods must yield;—religions take their turn,
'Twas Jove's—'tis Mahomet's—and other creeds
Will rise with other years, till man shall learn
Vainly his incense soars, his victim bleeds:—
Poor child of Doubt and Death, whose hope is built on
reeds!

— *Childe Harold, II., 1-3.*

A FUTURE LIFE.

Well didst thou speak, Athena's wisest son!
"All that we know is, Nothing can be known."
Why should we shrink from what we cannot shun?
Each hath his pang, but feeble sufferers groan
With brain-worn dreams of evil all their own.
Pursue what Chance or Fate proclaimeth best,
Peace waits us on the shores of Acheron:
There no forced banquet claims the sated guest,
But Silence spreads the couch of ever-welcome rest.

Yet if, as holiest men have deemed, there be
A land of souls beyond that sable shore,
To shame the doctrine of the Sadducee.
And Sophists, madly vain of dubious lore,
How sweet it were in concert to adore
With those who made our mortal labors light;
To hear each voice we feared to hear no more;
Behold each mighty shade revealed to sight —
The Bactrian, Samian sage, and all who taught the right!
— *Childe Harold*, II., 7-8.

As far as the writer himself was concerned the publication of *Childe Harold* marked an epoch. To use his own phrase, he “woke up one morning and found himself famous.” Society of a certain class flung itself at his feet; women of that class flung themselves literally — not metaphorically — into his arms. No wonder that he lost his head — was drunk with the adulation lavished upon him. Of his life for the four years which followed, the less said the better. Enough that it was a very bad one, measured by any possible standard. Some of his not altogether disreputable friends — notable among whom was Thomas Moore — became alarmed at the rapid pace in which he seemed to be treading the downward path. They urged him to marry, and mend his ways; above all, to marry some rich woman, and so repair his broken fortunes. Byron listened to their counsels after a fashion. But the woman whom he chose for a wife was far enough from being the one who suited their views. Early in January, 1815, he was married to Anne Isabella, only daughter of Sir Ralph Milbanke, a gentleman of large though encumbered estate. She was reputed to be a great heiress; but her own actual fortune was only about £10,000; something more would most likely come

to her upon the death of her father, now well advanced in years; and, moreover, she was the prospective heiress of her wealthy maternal uncle, Thomas Noel, Viscount Wentworth.

The marriage was an unhappy one from the first. Byron was overwhelmed in debt, and he showed a notable faculty for getting deeper in. No sooner was it known that he had married a reputed heiress than his numerous creditors began to press their claims in legal form. In ten months there were nine executions lodged upon his household goods.

It was in the midst of these troubles that his daughter Ada came into the world, a little less than a year after the ill-starred marriage between her parents. She was, as Byron says, an infant "born in bitterness and nurtured in convulsion." Barely five weeks after the birth of the infant, Lady Byron, at the desire of her husband, went to her parents. There had been quarrels enough; but as yet there seems to have been no purpose of a permanent separation. But before many weeks Byron received formal notice on behalf of his wife that she would no longer recognize him as her husband. There can be no doubt that she had learned something of which she had before been ignorant; something, which, in the judgment of eminent legal advisers, rendered any further marital connection between them not to be thought of. Volumes have been written endeavoring to show what that insuperable barrier was. But even yet the present generation is no wiser upon this point than was the generation before it.

When it came to be publicly bruited that Byron had

been repudiated by his wife, a storm of public indignation arose. The late popular idol was ostracised, tabooed, or — to use the latest phrase for the thing — was “boycotted.” A favorite actress whose name had been popularly associated with his was driven from the stage. He himself was advised to keep away from the theatre, lest he should be hissed by the audience; not to go to his place in the House of Lords, lest he should meet with public insult on the way. Byron was fairly cowed by the universal clamor, and fled from England, never to return while a living man. Nearly four years afterward he put forth from his Venetian harem a statement — half deprecatory and half defiant. He says:

“Upon what grounds the public formed their opinion, I am not aware; but it was general, and it was decisive. Of me and of mine they knew little except that I had written poetry, was a nobleman, had married, become a father, and was involved in difficulties with my wife and her relations — no one knew why, because the persons complaining refused to state their grievances. . . . My name — which had been a knightly or a noble one since my fathers helped to conquer the kingdom for William the Norman — was tainted. I felt that if what was whispered and muttered and murmured was true, I was unfit for England; if false, England was unfit for me. I withdrew.”

Byron's literary labors during the four years of his residence in London were considerable. In May, 1813, appeared *The Giaour*, the first of what may be styled “the Eastern Romances.” *The Bride of Abydos* was published near the close of that year; *The Corsair* in January, 1814, and *Lara*, which has been supposed to be a kind of sequel to that poem, in August; and the

Hebrew Melodies at the close of the year. *The Siege of Corinth* and *Parisina* were written in the summer of 1815, although not published until the following year. Most of these poems seem to have been dashed off at a white heat. He says: "I wrote *Lara* while undressing after coming home from balls and masquerades, in the year of revelry — 1814. The *Bride* was written in four, the *Corsair* in ten, days." The opening stanza of *The Bride of Abydos* may stand as an Introduction to this series of fragmentary poetical romances:

THE LAND OF THE EAST.

Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime,
Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime?
Know ye the land of the cedar and vine,
Where the flowers ever blossom, the beams ever shine;
Where the light wings of Zephyr, oppressed with perfume,
Wax faint o'er the gardens of Gul in her bloom;
Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute;
Where the tints of the earth and the hues of the sky,
In color though varied, in beauty may vie,
And the purple of ocean is deepest in dye;
Where the virgins are soft as the roses they twine,
And all, save the spirit of man, is divine? —
'Tis the clime of the East; 'tis the Land of the Sun:
Can he smile on such deeds as his children have done?
Oh, wild as the accents of lovers' farewell
Are the hearts which they bear, and the tales which they
tell.

— *The Bride of Abydos.*

From this group of fragmentary poems we take some isolated passages.

GREECE IN HER DECAY.

He who hath bent him o'er the dead,
Ere the first day of death is fled —
The first dark day of nothingness,
The last of danger and distress
(Before Decay's effacing fingers
Have swept the lines where beauty lingers),
And marked the mild, angelic air,
The rapture of repose that's there:
The fixed yet tender traits that streak
The languor of that placid cheek,
And — but for that sad, shrouded eye,
That fires not, wins not, weeps not, now,
And but for that chill, changeless brow,
Where cold Obstruction's apathy
Appals the gazing mourner's heart
As if to him it could impart
The doom he dreads, yet dwells upon;
Yes, but for these, and these alone,
Some moments — aye, one treacherous hour —
He still might doubt the tyrant's power: —
So fair, so calm, so softly sealed,
The first, last, look by death revealed.

Such is the aspect of this shore:
'Tis Greece — but living Greece no more!
So coldly sweet, so deadly fair,
We start, for soul is wanting there.
Hers is the loveliness in death
That parts not quite with parting breath;
But beauty with that fearful bloom,
That hue which haunts it to the tomb,
Expression's last receding ray,
A gilded halo hovering round decay,
The farewell beam of Feeling past away!
Spark of that flame, perchance of heavenly birth,
Which gleams, but warms no more its cherished earth,
Clime of the unforgotten brave!

Whose land, from plain to mountain cave,
Was Freedom's shrine or Glory's grave!
Shrine of the mighty! can it be
That this is all remains of thee?

— *The Giaour.*

SUNSET ON THE ÆGEAN.

Slow sinks, more lovely ere his race be run,
Along Morea's hills the setting sun;
Not, as in northern climes, obscurely bright,
But one unclouded blaze of living light!
O'er the hushed deep the yellow beams he throws,
Gilds the green wave, that trembles as it glows.
On old Ægina's rock and Idra's isle
The God of Gladness sheds his parting smile;
O'er his own regions lingering, loves to shine,
Though there his altars are no more divine.
Descending fast, the mountain shadows kiss
Thy glorious gulf, unconquered Salamis!
Their azure arches through the long expanse
More deeply purpled meet his mellowing glance;
And tenderest tints, along their summits driven,
Mark his gay course and own the hues of heaven;
Till, darkly shaded from the land and deep,
Behind his Delphian cliff he sinks to sleep.

— *The Corsair.*

THE FALL OF CORINTH — A.D. 1715.

The vaults beneath the mosaic stone
Contained the dead of ages gone;
Their names were on the graven floor,
But now illegible with gore;
The carved chests, and curious hues
The varied marble's veins diffuse,
Were smeared, and slippery, stained, and strown
With broken swords and helms o'erthrown.
There were dead above; and the dead below
Lay cold in many a confined row:
You might see them piled in sable state,
By a pale light through a gloomy grate;

But War had entered their dark caves,
And stored along the vaulted graves
Her sulphurous treasures, thickly spread
In masses by the fleshless dead:

Here, throughout the siege, had been
The Christian's chiefest magazine.
To these a late-formed train now led
Minotti's last and stern resource
Against the foe's o'erwhelming force. . . .

So near they came, the nearest stretched
To grasp the spoil he almost reached,
When old Minotti's hand
Touched with the torch the train:—
'Tis fired!

Spire, vaults, the shrine, the spoil, the slain,
The turbaned victors, the Christian band—
All that of living or dead remain—
Hurled on high, with the shivered fane,
In one wild roar expired!
The shattered town—the walls thrown down—
The waves a moment backward bent—
The hills that shake, although unrent,
As if an earthquake passed—
The thousand shapeless things, all driven
In clouds and flames athwart the heaven,
By that tremendous blast—
Proclaimed the desperate conflict o'er
On that too long afflicted shore:—
Up to the sky, like rockets, go
All that mingled there below:
Many a tall and goodly man,
Scorched and shrivelled to a span,
When he fell to earth again,
Like a cinder strewed the plain:—
Down the ashes shower like rain;
Some fell in the gulf, which received the sprinkles
With a thousand circling wrinkles.
Some fell on the shore, but, far away,
Scattered o'er the isthmus lay:—

Christian or Moslem, which be they,
Let their mothers see and say!
When in cradled rest they lay,
And each nursing mother smiled
On the sweet sleep of her child,
Little deemed she such a day
Would rend those tender limbs away.
Not the matrons that them bore
Could discern their offspring more.
That one moment left no trace
More of human form or face,
Save a scattered scalp or bone:—
And down came blazing rafters, strown
Around; and many a falling stone,
Deeply dinted in the clay,
All blackened there, and reeking, lay.
All the living things that heard
That deadly earth-shock disappeared:
The wild birds flew; the wild dogs fled,
And, howling, left the unburied dead;
The camels from their keepers broke;
The distant steer forsook the yoke;
The nearer steed plunged o'er the plain,
And burst his girth, and tore his rein;
The bullfrog's note, from out the marsh,
Deep-mouthed arose, and doubly harsh;
The wolves yelled on the caverned hill,
Where echo rolled in thunder still;
The jackal's troop, in gathered cry,
Bayed from afar complainingly,
With a mixed and mournful sound,
Like crying babe and beaten hound;
With sudden wing, and ruffled breast,
The eagle left his rocky nest,
And mounted nearer to the sun;
The clouds beneath him seemed to dun
The smoke assailed his startled beak,
And made him higher soar and shriek.—
Thus was Corinth lost and won.
— *The Siege of Corinth.*

Byron left England April 25, 1816. He crossed the Channel to Ostend; went thence to Brussels, visiting the battle-field of Waterloo; and then made his way leisurely up the Rhine to Switzerland. He travelled in considerable state. His suite consisted of two servants, a Swiss courier, and a young physician of Italian lineage named Polidori. How he found the means to meet these expenses is not clearly explained. Hardly four months before he had been so sorely pressed that he actually sold his library in order to raise money for current needs. But from this time he always had more ready cash than he needed; and some five years later he had at his disposal not less than £100,000, which he — or his trustees — was ready to invest upon good security.

Precise dates here become of no little importance. Byron left England April 25; and reached Geneva on May 17. Here he found Shelley, with his infant son, and Mary Wollstonecraft Godwin, its unmarried mother. With them was a young woman, whose real name was Jane Clermont, though she was wont to call herself "Claire Clairmont." She was the daughter of Mrs. Clermont, a widow whom Godwin had married after the death of his wife, Mary Wollstonecraft. She was of nearly the same age with Mary Godwin-Shelley, and seems to have been for a time brought up with her; but there was no blood relation between them. Claire Clairmont had a longing to appear upon the stage. She went to Byron, who had great influence in that direction; and an illicit intimacy ensued between them, which was renewed in Switzerland, and in the ensuing February she gave birth to Byron's illegitimate daughter, Allegra.



CASTLE OF CHILLON.

During this summer Byron, and some friends of his, undertook excursions among the Alps. Some of the impressions made upon him are recorded in the third canto of *Childe Harold* and in *Manfred*, the composition of which belongs mainly to this summer. At one time the excursionists were delayed for a couple of days by bad weather, at the little village of Ouchy, near the old Castle of Chillon. At this time Byron wrote his pathetic poem, *The Prisoner of Chillon*, to which was prefixed the grand sonnet upon Bonnivard, who was confined there for some half-dozen years — but was set free, and lived a prosperous man for more than thirty years afterward. The poem is on its title styled “A Fable” — and such it is; but the introductory sonnet is a grand introduction to a noble fable:

SONNET ON CHILLON.

Eternal spirit of the chainless Mind!
Brightest in dungeons, Liberty! thou art,
For there thy habitation is the heart —
The heart which love of thee alone can bind
And when thy sons to fetters are consigned —
To fetters, and the damp vault's dayless gloom —
Their country conquers with their martyrdom,
And Freedom's fame finds wings on every wind.
Chillon! thy prison is a holy place,
And thy sad floor an altar — for 'twas trod
Until his very steps have left a trace,
Worn as if thy cold pavement were a sod,
By Bonnivard! May none those marks efface!
For they appeal from tyranny to God.

The strangely assorted Byron-Shelley household broke up in September. Shelley and his unwedded wife went back to England; and with them went poor

Claire Clairmont, bearing under her heart the unborn child Allegra. In October Byron crossed the Alps, and took up his abode in Italy. Of this — his last flight but one — he says bitterly enough: "In Switzerland, in the shadow of the Alps, and by the blue depths of the lakes, I was breathed upon by the same blight. I crossed the mountains, but it was the same. So I went a little farther, and settled myself by the waves of the Adriatic, like the stag at bay, who betakes himself to the waters."

Byron's residence in Switzerland lasted barely six months, including the weeks occupied in going from Ostend to Geneva. No other period of the same length during his whole life was more productive in poetry. Besides a great number of smaller poems, he wrote *The Dream*; *Churchill's Grave*; *Stanzas to Augusta*; a part of *Manfred*; *The Prisoner of Chillon*; and the third and noblest canto of *Childe Harold*. This canto opens, and also closes, with an address to "Ada, sole daughter of my house and heart," an infant of some six months, whom he had never seen since she was five weeks old, and whom he was never again to see. Then follows a self-painted word-picture of *Childe Harold*, as Byron conceived — or wished the world to conceive — of himself:

THE REVIVED CHILDE HAROLD.

In my youth's summer I did sing of One,
The wandering outlaw of his own dark mind.
Again I seize the theme, then but begun,
And bear it with me, as the rushing wind
Bears the cloud onward. In that Tale I find

The furrows of long thought, and dried-up tears
Which, ebbing, leave a sterile track behind,
O'er which, all heavily, the journeying years
Plod the last sands of life — where not a flower appears.

Since my young days of passion — joy or pain —
Perchance my heart and harp have lost a string,
And both may jar. It may be that in vain
I would essay as I have sung to sing.
Yet, though a heavy strain, to this I cling,
So that it wean me from the weary dream
Of selfish grief or gladness — so it fling
Forgetfulness around me — it shall seem,
To me, though to none else, a not ungrateful theme.

He who grown aged in this world of woe —
In deeds, not years — piercing the depths of life,
So that no wonder waits him; nor below
Can love or sorrow, fame, ambition, strife,
Cut to his heart again with the keen knife
Of silent, sharp endurance: he can tell
Why thought seeks refuge in lone caves, yet rife
With airy images, and shapes which dwell
Still unimpaired, though old, in the soul's haunted cell.

'Tis to create, and in creating live
A being more intense, that we endow
With form our fancy, gaining as we give
The life we image — even as I do now.
What am I? — Nothing: but not so art thou,
Soul of my thought! with whom I traverse earth
Invisible but gazing, as I glow
Mixed with thy spirit, blended with thy birth,
And feeling still with thee in my crushed feelings' dearth.

Yet I must think less wildly: — I *have* thought
Too long and darkly, till my brain became,
In its own eddy boiling and o'erwrought,
A whirling gulf of phantasy and flame:
And thus, untaught in youth my heart to tame,

My springs of life were poisoned. 'Tis too late!
 Yet am I changed; though still enough the same
 In strength to bear what time cannot abate,
 And feed on bitter fruits without accusing Fate.

Something too much of this: — but now 'tis past,
 And the spell closes with its silent seal.
 Long absent Harold reappears at last;
 He of the breast which fain no more would feel,
 Wrung with the wounds which kill not, but ne'er heal;
 Yet time, who changes all, had altered him
 In soul and aspect as in age. Years steal
 Fire from the mind and vigor from the limb;
 And life's enchanted cup but sparkles near the brim.
— *Childe Harold*, III., 3-8.

WATERLOO.

Stop! for thy tread is on an Empire's dust!
 An earthquake's spoil is sepulchred below!
 Is the spot marked by no colossal bust?
 Nor column trophied for triumphal show?
 None; but the moral's truth tells simpler so,
 As the ground was before, thus let it be;
 How that red rain hath made the harvest grow!
 And is this all the world has gained by thee,
 Thou first and last of fields! King-making victory? . . .

And there was mounting in hot haste; the steed,
 The mustering squadron, and the chattering car,
 Went pouring forward with impetuous speed,
 And swiftly forming in the ranks of war;
 And the deep thunder, peal on peal afar;
 And near, the beat of the alarming drum
 Roused up the soldier ere the morning star;
 While throned the citizens with terror dumb;
 Or whispering with white lips — "The foe! They come!
 they come!" . . .

And Ardennes waves above them her green leaves,
Dewy with nature's tear-drops, as they pass,
Grieving — if aught inanimate e'er grieves —
Over the unreturning brave; alas!
Ere evening to be trodden like the grass
Which now beneath them, but above shall grow
In its next verdure, when this fiery mass
Of living valor, rolling on the foe,
And burning with high hope, shall moulder cold and low.

Last noon beheld them full of lusty life,
Last eve in Beauty's circle proudly gay,
The midnight brought the signal-sound of strife,
The morn the marshalling in arms; the day
Battle's magnificently stern array!
The thunder-clouds close o'er it, which when rent
The earth is covered thick with other clay
Which her own clay shall cover, heaped and pent,
Rider and horse — friend, foe — in one red burial blent!
— *Childe Harold, III., 17-28.*

A STORM AMONG THE ALPS.

The sky is changed! — and such a change! Oh Night
And Storm and Darkness, ye are wondrous strong,
Yet lovely in your strength, as is the light
Of a dark eye in woman! Far along,
From peak to peak, the rattling crags among,
Leaps the live thunder. Not from one lone cloud,
But every mountain now hath found a tongue,
And Jura answers from her misty shroud,
Back to the joyous Alps, who call to her aloud!

And this is in the night: — Most glorious Night
Thou wert not sent for slumber! Let me be
A sharer in thy fierce and far delight —
A portion of the tempest, and of thee! —
But now the lit lake shines, a phosphoric sea,
And the big rains come dancing to the earth!
And now again 'tis black; and now the glee

Of the loud hills shakes with its mountain-mirth,
As if they did rejoice o'er a young Earthquake's birth.

Sky, Mountains, Winds, Lakes, Lightnings! Ye,

With night and clouds, and thunder — and a soul
To make these felt and feeling — well may be

Things that have made me watchful. The far roll

Of your departing voices is the knoll

Of what in me is sleepless — if I rest.

But where of ye, O tempests, is the goal?

Are ye like those within the human breast?

Or do ye find, at length, like eagles, some high nest?

Could I embody and unbosom now

That which is most within me — could I wreak

My thoughts upon expression, and thus throw

Soul, heart, mind, passions, feelings strong or weak,

All that I would have sought, and all I seek,

Bear, know, feel, and yet breathe — into *one* word,

And that one word were Lightning, I would speak;

But as it is, I live and die unheard

With a most voiceless thought — sheathing it as a sword.

— *Childe Harold*, III., 92-97.

This canto closes, as it began, with an address to
his daughter:

TO ADA.

My daughter? with thy name this song begun —

My daughter! with thy name this much shall end.

I see thee not — I hear thee not — but none

Can be so wrapt in thee. Thou art the friend

To whom the shadows of far years extend. —

Albeit my brow thou never shouldst behold,

My voice shall with thy future visions blend,

And reach into thy heart, when mine is cold:

A token and a tone, even from thy father's mould.

Yet though dull Hate as Duty should be taught,

I know that thou wilt love me; though my name

Should be shut from thee, as a spell still fraught
With desolation and a broken claim;
Though the grave closed between us — 'twere the same:
I know that thou wilt love me; though to drain
My blood from out thy being were an aim
And an attainment — all would be in vain: —
Still thou wouldst love me — still that more than life retain.

The child of love — though born in bitterness,
And nurtured in convulsion. Of thy sire
These were the elements — and thine no less.
As yet such are around thee; but thy fire
Shall be more tempered, and thy hope far higher.
Sweet be thy cradled slumbers! — O'er the sea,
And from the mountains where I now respire,
Fain would I waft such blessing upon thee,
As, with a sigh, I deem thou might'st have been to me.
— *Childe Harold, III., 115-118.*

Having left Switzerland — driven from it, one may fairly say — Byron, to use his own phrase, “came to bay,” at Venice, in November, 1816. He plunged forthwith into the worst phases of the life of that “Sea Sodom.” Were it not for his own letters one would hardly guess in what depth of moral degradation he wallowed for nearly three years. Moore, in his *Life of Byron*, says as little as he could of this period. Macaulay, in his review of Moore's work, thus sums up the matter:

BYRON AT VENICE.

He had fixed his home on the shores of the Adriatic, in the most picturesque and interesting of cities, beneath the brightest of skies, and by the brightest of seas. Censoriousness was not the vice of the neighbors whom he had chosen. They were a race corrupted by a bad gov-

ernment and a bad religion; long renowned for skill in the arts of voluptuousness, and tolerant of all the caprices of sensuality. From the public opinion of the country of his adoption he had nothing to dread. With the public opinion of the country of his birth he was at open war. He plunged into wild and desperate excesses, ennobled by no generous or tender sentiment. From his Venetian harem he sent forth volume after volume, full of eloquence, of wit, of pathos, of ribaldry, and of bitter disdain. His health sank under the effect of his intemperance. His hair turned gray. His food ceased to nourish him. A hectic fever withered him up. It seemed that his body and mind were about to perish together. From this wretched degradation he was in some measure rescued by a connection, culpable, indeed, yet such as if it were judged by the standard of morality established in the country where he lived, might be called virtuous.

This connection may be very briefly summed up. In the spring of 1819, when Byron had broken up his Venetian harem, he met at a literary *conversazione*, with Teresa Guiccioli, by birth a Countess Gamba, who had not long before, at the age of eighteen, been married to Count Guiccioli, a man of some three-score. In a couple of weeks Byron was established as *cicisbeo* — which, for want of a better term, we may render by “gallant” — of the young Countess. This “domestic arrangement” seems to have been quite understood and acquiesced in by Count Gamba, the father of Teresa, by her brother, Count Pietro Gamba, and by Count Guiccioli, her nominal husband, who, however, in course of time, fell into occasional fits of jealousy. The connection between Byron and the Guiccioli lasted until 1823, when he set out upon his expedition to Greece. A quarter of a century afterward she married the French Marquis de Boissy, who

was wont proudly to introduce her as "former mistress of Lord Byron." In 1873 she wrote — or there was written in her name — a laudatory book upon Byron, which was translated into English under the title, *My Recollections of Lord Byron*.

The so-called "Carbonari" attempt at a revolution in Italy was made in 1821. The two Counts Gamba — father and brother of the Guiccioli — were concerned in this futile attempt. Byron at least sympathized in it, and seems to have been ready to contribute money in its aid. The curious household found it advisable to leave Ravenna, and took up their abode at Pisa; but they soon received formal notice from the Tuscan Government to quit. Thence they went to Genoa, where they remained until Byron's departure upon his expedition to Greece.

Byron's literary labor during his residence in Italy was enormous. Before he had sunk to the depth of his Venetian debaucheries, he had made short trips to Ferrara and Rome, the result of which was the Fourth Canto of *Childe Harold*, which, if not, as a whole, equal to the Third Canto, contains not a few of his noblest stanzas. To this earlier period also belong *Beppo*; *Mazeppa*, the grand *Ode to Venice*, and the first four cantos of *Don Juan*. The period following the commencement of his liaison with the Guiccioli (1819-1823) was even more prolific. During this period, besides many smaller pieces and several clever translations from the Italian, he wrote the six dramatic poems, *Marino Faliero*; *Sardanapalus*; *The Two Foscari*; *Cain*; *Heaven and Earth*; *Werner*, and *The Deformed Transformed*; *The Prophecy of Dante*; *The Age of Bronze*; *The Vision of Judgment*; the long

and feeble poem, *The Island*; and, most notable of all, the remaining twelve cantos of *Don Juan*.

Don Juan, as we have it, is one of the longest existing poems, the sixteen cantos containing more than 18,000 lines, and is unfinished. The Countess Guiccioli avers that the poem was completed in several more cantos. If these were in fact ever written, they were never published, and the manuscript has disappeared. Of *Don Juan* it is not easy to pronounce a wholly just opinion. Half of the poem is positively obscene; another quarter is little better than ribaldry, not unfrequently clever in its way; another quarter contains much of the finest poetry which Byron ever wrote.

THE SHIPWRECK.

'Twas twilight, and the sunless day went down
 Over the waste of waters, like a veil
 Which, if withdrawn, would but disclose the frown
 Of one whose hate is masked but to assail.
 Thus to their hopeless eyes the night was shown,
 And grimly darkled o'er the faces pale,
 And the dim, desolate deep. Twelve days had Fear
 Been their familiar: and now Death was near. . . .

At half-past eight o'clock, booms, hencoops, spars,
 And all things for a chance had been cast loose,
 That still could keep afloat the struggling tars —
 For yet they strove, although of no great use:
 There was no light in heaven but a few stars.
 The boats put off, o'ercrowded with their crews.
 She gave a heel, and then a lurch to port;
 And, going down head foremost — sank, in short.

Then rose from sea to sky the wild farewell;
 Then shrieked the timid, and stood still the brave;
 Then some leaped overboard with dreadful yell,

As eager to anticipate their grave;
And the sea yawned around her, like a hell;
And down she sucked with her the whirling wave
Like one who grapples with his enemy,
And strives to strangle him before he die.

At first one universal shriek there rushed,
Louder than the loud ocean, like crash
Of echoing thunder; and then all was hushed,
Save the wild wind and the remorseless dash
Of billows. But at intervals there gushed,
Accompanied with a convulsive splash,
A solitary shriek — the bubbling cry
Of some strong swimmer in his agony.
— *Don Juan*, II., 49-53.

THE TAKING OF ISMAIL.

The city's taken — only part by part —
And death is drunk with gore: there's not a street
Where fights not to the last some desperate heart,
For those for whom it soon shall cease to beat.
Here War forgot his own destructive art
In more destroying Nature; and the heat
Of carnage, like the Nile's sun-sodden clime,
Engendered monstrous shapes of every crime. . . .

The city's taken, but not rendered! — No!
There's not a Moslem that hath yielded sword:
The blood may gush out, as the Danube's flow
Rolls by the city wall; but deed nor word
Acknowledge aught of dread of death or foe.
In vain the yell of victory is roared
By the advancing Muscovite: the groan
Of the last foe is echoed by his own.

The bayonet pierces, and the sabre cleaves,
And human lives are lavished everywhere,
As the year, closing, whirls the scarlet leaves,
When the stripped forest bows to the bleak air,
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And groans. And thus the peopled city grieves,
 Shorn of its best and loveliest, and left bare;
 But still it falls in vast and awful splinters,
 As oaks blown down with all their thousand win-
 ters. . . .

Suwarrow now was conqueror: a match
 For Timour or for Zinghis in his trade—
 While mosques and streets, beneath his eyes, like thatch,
 Blazed, and the cannon's roar was scarce allayed,
 With bloody hands he wrote his first despatch;
 And here exactly follows what he said:—
 "Glory to *God* and to the Empress!" (*Powers*
Eternal! such names mingled!) "Ismail's ours!"

Methinks these are the most tremendous words,
 Since "Menè, Menè, Tekel," and "Upharsin,"
 Which hands or pens have ever traced of swords.—
 Heaven help me! I'm but little of a parson:
 What Daniel read was shorthand of the Lord's,
 Severe, sublime. The prophet wrote no farce on
 The fate of nations; but this Russ so witty
 Could rhyme, like Nero, o'er a burning city.

He wrote this Polar melody, and set it,
 Duly accompanied by shrieks and groans,
 Which few will sing, I trust, but none forget it,
 For I will teach, if possible, the stones
 To rise against earth's tyrants. Never let it
 Be said that we still truckle unto thrones;—
 But ye—our children's children! think how we
 Showed *what things were* before the world was free.

—*Don Juan*, VIII., 87–135.

In the tenth canto, Don Juan, who has in the mean-
 time become a temporary favorite of the voluptuous
 Catharine, Empress of Russia, is sent on a secret
 errand to England, where he is introduced into that
 society, which is keenly and often coarsely hit off in

half a dozen cantos. In the thirteenth canto the scene is transferred to "Norman Abbey," which is evidently designed as an idealized picture of Newstead Abbey, the ancestral seat of the Byrons:

NEWSTEAD ABBEY, IDEALIZED.

A glorious remnant of the Gothic pile
(While yet the church was Rome's) stood half apart
In a grand arch, which once screened many an aisle;
These last had disappeared — a loss to art;
The first yet frowned superbly o'er the soil,
And kindled feelings in the roughest heart,
Which mourned the power of Time's or Tempest's march
In gazing on that venerable arch.

— *Don Juan*, XIII., 59.

Byron had come to be weary of the life he was leading. In 1822 he wrote to a friend: "If I live ten years longer, you will see that it is not all over with me. I don't mean in literature — for that is nothing, and I do not think it was my vocation. But I shall do something." The uprising of the Greeks against the Turkish sway began early in 1821. At first it promised to be successful, but near the close of 1822, what with quarrels among the leaders, and lack of money to carry on the war, the Greek cause began to look like a lost one. There was in London a "Greek Committee," which had among its members several of Byron's English friends. The name of Byron, it was thought, would give prestige to the cause; moreover, he had quite considerable money at his disposal, and he had already shown, in the matter of the abortive Italian rising, that he was ready to expend it for the furtherance of efforts against tyrants. Negotiations

were opened with Byron, the result of which was that early in the summer of 1823 he agreed to embark in this Greek enterprise. Instead, however, of going at once to the Morea, he halted for six months at the island of Cephalonía. Letters came to him significantly hinting that the Greeks wanted a king; and Byron told his friends, "If they make me an offer, perhaps I will not reject it." Later in December he left Cephalonía, and having narrowly escaped capture by a Turkish frigate, reached Missolonghi on January 5, 1824. He was received with immense acclamation, and was soon afterward named as commander of a proposed expedition against Lepanto — an expedition which was never actually undertaken. The thirty-sixth anniversary of his birthday occurred on January 22. On the morning of that day he went into Stanhope's room, and said, "You were complaining that I never write poetry now," and then read the last lines ever penned by him:

ON COMPLETING MY THIRTY-SIXTH YEAR.

'Tis time this heart should be unmoved,
 Since others it hath ceased to move;
 Yet, though I cannot be beloved,
 Still let me love.

My days are in the yellow leaf;
 The flowers and fruits of love are gone,
 The worm, the canker, and the grief,
 Are mine alone. . . .

But 'tis not *thus*, and 'tis not *here*,
 Such thoughts should shake my soul, nor *now*,
 Where glory decks the hero's bier,
 Or binds his brow.

The sword, the banner, and the field,
Glory and Greece, around me see!
The Spartan, borne upon his shield,
Was not more free.

Awake! (not Greece — she *is* awake!) —
Awake my spirit! Think through *whom*
Thy life-blood tracks its parent lake,
And then strikes home!

Tread these reviving passions down,
Unworthy manhood! Unto thee
Indifferent should the smile or frown
Of beauty be.

If thou regrett'st thy youth, *why live?*
The land of honorable death
Is here: — up to the field, and give
Away thy breath!

Seek out — less often sought than found —
A soldier's grave, for thee the best;
Then look around, and choose thy ground.
And take thy rest.

Byron's constitution had long been seriously impaired, and his health suffered among the marshes at Missolonghi. On February 15 he was seized with violent convulsions, by which his life was endangered. He recovered, however, so far as to resume his accustomed rides on horseback. On the 9th of April he took a long ride, and was drenched in a heavy shower. He was seized by shiverings and violent pain; rheumatic fever set in. He grew rapidly worse, and became delirious. His last intelligible words, spoken in modern Greek, "I must go to sleep now," were uttered on the evening of April 18; from that sleep

he never awoke. He died on the morning of the 19th, at the age of thirty-six years and three months. The body was embalmed, and early in May embarked for England, where it arrived near the end of the month. His relatives asked permission to have it interred in Westminster Abbey. This was refused by the ecclesiastical authorities, and in the middle of July the remains were taken to the little village church of Hucknall, near Newstead Abbey, where they were laid to rest.

BYRON, JOHN, an English naval officer; born at Newstead, November 8, 1723; died April 10, 1786. He was a brother of the "wicked Lord Byron," and grandfather of the poet. He entered the navy at an early age, and, as a sub-officer, accompanied Anson on his expedition against the Spaniards undertaken in 1740. The fleet of Anson became separated during a storm, and the vessel upon which Byron was embarked was cast ashore on an island off the coast of Patagonia. A portion of the crew, after enduring immense hardships, made their way to the Spanish military station on the island of Chiloe. They were kept as prisoners of war, and after many adventures a small remnant of them reached home after nearly six years, during which they had been given up as lost. Byron afterward attained to high rank in the navy, becoming Vice-Admiral in 1776. He was employed in several important naval expeditions, and was popularly designated as "Foulweather Jack," on ac-

count of the storms which he encountered in nearly every voyage. Lord Byron, in his Epistle to his sister Augusta, thus refers to their grandfather :

“ A strange doom is thy father’s son’s, and past
Recalling, as it lies beyond redress;
Reversed for him our grandsire’s fate of yore —
He had no rest on sea, nor I on shore.”

In 1778 Admiral Byron wrote his *Narrative of the Great Distress Suffered on the Coast of Patagonia in 1740-46*.

FIGHT WITH FAMINE.

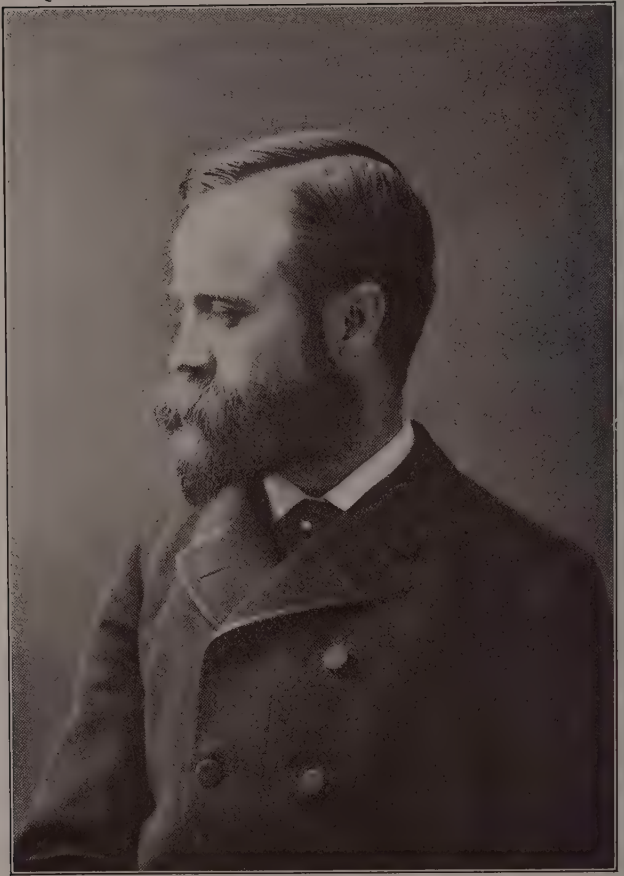
Our number, which at first was 145, was now reduced to 100, and chiefly by famine, which put the rest upon all shifts and devices to support themselves. One day when I was at home in my hut with my Indian dog, a party came to my door, and told me their necessities were such that they must eat the creature or starve. Though their plea was urgent, I could not help using some arguments to endeavor to dissuade them from killing him, as his faithful services and fondness deserved it at my hands. But, without weighing my arguments, they took him away by force, and killed him; upon which — thinking I had at least as good a right to share as the rest — I sat down with them, and partook of their repast. Three weeks after that, I was glad to make a meal of his paws and skin, which, upon recollecting the spot where they had killed him, I found thrown aside and rotten.

The pressing calls of hunger drove our men to their wits’ ends, and put them upon a variety of devices to satisfy it. Among the ingenious this way, one Phips, a boatswain’s mate, having got a water-puncheon, scuttled it; then lashing two logs, one on each side, set out in quest of adventures in this extraordinary and original pieces of embarkation. By this means he would frequently, when all the rest were starving, provide him-

self with wild-fowl, and it must have been very bad weather indeed which could deter him from putting out to sea when his occasions required. Sometimes he would venture far out into the offing, and be absent the whole day. At last it was his misfortune, at a great distance from shore, to be overset by a heavy sea; but being near a rock, though no swimmer, he managed so as to scramble to it, and with great difficulty ascended it. There he remained two days, with very little hope of any relief, for he was too far off to be seen from shore. But fortunately a boat having put off and gone in quest of wild-fowl that way, discovered him making such signals as he was able, and brought him back to the island.

Campbell, in his *Pleasures of Hope*, thus speaks of John Byron:

“’Twas his to mourn Misfortune’s rudest shock,
Scourged by the winds, and cradled on the rock;
To wake each joyless morn and search again
The famished haunts of solitary men,
Whose race, unyielding as their native storm,
Knew not a trace of Nature but the form;
Yet at thy call the hardy tar pursued,
Pale, but intrepid, sad, but unsubdued,
Pierced the deep woods, and hailing from afar
The moon’s pale planet and the northern star,
Paused at each dreary cry, unheard before,
Hyænas in the wild, and mermaids on the shore,
Till led by Hope o’er many a cliff sublime,
He found a warmer world, a milder clime.”



GEORGE W. CABLE.

C

CABLE, GEORGE WASHINGTON, an American novelist; born at New Orleans, La., October 12, 1844. His father dying when young Cable was about fifteen years of age, he left school and became a clerk in a store. In 1863 he enlisted as a Confederate volunteer in the Fourth Mississippi cavalry. He was wounded, and, returning to New Orleans, again took up commercial life. Later he began to send criticisms, and humorous papers and poems to the New Orleans *Picayune*, signing himself "Drop Shot;" and soon he was engaged as an editor. Amid all the vicissitudes of fortune he had maintained his religious integrity, and had scrupulously followed the dictates of conscience; and when he was asked to furnish theatrical reports for the paper, he resigned and went to keeping books for a cotton dealer. In 1879, being left by his employer's death without employment, and having already met with success in the publication of sketches of Creole life in *Scribner's Magazine*, he determined to depend upon his pen for support. In 1884 he took up his residence in the North, living for a time in Connecticut and then in Northampton, Mass. In 1897 he assumed the editorial

supervision of *Current Literature*. Mr. Cable's published books, the contents of which have generally appeared first in serial form in magazines, include *Old Creole Days* (1879); *The Grandissimes* (1880); *Madame Delphine* (1881); *Dr. Sevier* (1884); *The Creoles of Louisiana* (1884); *The Silent South* (1885); *Bonaventure* (1888); *The Negro Question* (1888); *Strange True Stories of Louisiana* (1889); *Busy Man's Bible* (1891); *John March, Southerner* (1894); *Strong Hearts* (1898); *The Cavalier* (1901); and *Bylow Hill* (1902).

It has been noted that Mr. Cable's renderings of the Creole dialect, and his vivid picturings of the social life of the Louisiana lowlands, have given serious offence to some whose portraits he has drawn. In this connection it is remarked by Professor Backus that "the fact that Mr. Cable is a man of simple and even stern views of life does not surprise those who have felt the undercurrent of serious purpose in the humor and pathos of his descriptions. There is a tenderness in his handling of many social topics that betrays a more than artistic interest. His studies are the result of long and careful investigation of records and history, as well as of personal observation." And speaking on the same subject, Dr. Robertson Nicoll, who, with James M. Barrie, during their visit to America in the fall of 1896, visited both Mr. Cable at his home in Northampton and the Creole people of the South concerning whom the latter had written, says of a woman who complained of the unpleasing portrayals of character: "I replied that to us it seemed that the Creole people he drew were perfectly delightful people, and that if he had underrated their merits

they must be the very chosen of the world. She was somewhat propitiated by this, but remained still unsatisfied. A journalist told me that there was something effeminate about the Creole character which Mr. Cable had faithfully rendered, and that the Creoles did not like to have it pointed out. I should have said feminine rather than effeminate; but in any case there should be little reason for complaint. For delicate insight and unerring workmanship there are very few short stories in the English language that can approach them."

THE CAFÉ DES EXILÉS.

That which in 1835 — I think he said thirty-five — was a reality in the Rue Burgundy — is now but a reminiscence. Yet so vividly was its story told me, that at this moment the old Café des Exilés appears before my eye, floating in the clouds of reverie, and I doubt not I see it just as it was in the old times.

An antiquated story-and-a-half Creole cottage, sitting right down on the banquette, as do the Choctaw squaws who sell bay and sassafras and life-everlasting, with a high, close board fence shutting out of view the diminutive garden on the southern side. An ancient willow droops over the roof of round tiles, and partly hides the discolored stucco, which keeps dropping off into the garden as though the old café were stripping for the plunge into oblivion — disrobing for its execution. I see, well up in the angle of the broad side gable, shaded by its rude awning of clap-boards, as the eyes of an old dame are shaded by her wrinkled hands, the window of Pauline. Oh, for the image of the maiden, were it but for one moment, leaning out of the casement to hang her mocking-bird and looking down into the garden — where, above the barrier of old boards, I see the top of the fig-tree, the pale-green clump of bananas, the tall palmetto with its jagged crown, Pauline's own two

orange-trees holding up their hands toward the window, heavy with the promises of autumn; the broad, crimson mass of the many-stemmed oleander, and the crisp boughs of the pomegranate, loaded with freckled apples, and with here and there a lingering scarlet blossom!

The Café des Exilés, to use a figure, flowered, bore fruit, and dropped it long ago; or, rather, Time and Fate—like some uncursed Adam and Eve—came side by side and cut away its cluster, as we sever the golden burden of the banana from its stem; then, like a banana which has borne its fruit, it was razed to the ground, and made way for a newer, brighter growth. . . . It was in 1835 that the Café des Exilés was, as one might say, in full blossom. Old M. d'Hemecourt, father of Pauline, and host of the café, himself a refugee from San Domingo, was the cause, *at* least the human cause, of its opening. As its white curtained, glazed doors expanded, emitting a little puff of his own cigarette smoke, it was like the bursting of catalpa blossoms, and the exiles came like bees, pushing into the tiny room to sip its rich variety of tropical syrups, its lemonades, its orangeades, its orgeats, its barley-waters, and its outlandish wines, while they talked of dear home—that is to say, of Barbadoes, of Martinique, of San Domingo, and of Cuba.

There were Pedro and Benigno, and Fernandez and Francisco, and Benito. Benito was a tall, swarthy man, with immense gray moustachios, and hair as harsh as tropical grass and gray ashes. When he could spare his cigarette from his lips, he would tell you, in a cavernous voice, and with a wrinkled smile, that he was “a-t-thorty-seveng.” There was Martinez of San Domingo, yellow as a canary, always sitting with one leg curled under him, and holding the back of his head in his knitted fingers against the back of his rocking chair. Father, mother, brother, sisters, all, had been massacred in the struggle of '21 and '22; he alone was left to tell the tale, and told it often, with that strange, infantile insensibility to the solemnity of his bereavement so peculiar to Latin people.

But beside these, and many who need no mention, there were two in particular, around whom all the story of the Café des Exilés, of old M. d'Hemecourt and of Pauline, turns as on a double centre. First, Manuel Mazaro, whose small, restless eyes were as black and bright as those of a mouse, whose light talk became his dark, girlish face, and whose redundant locks curled so prettily and so wonderfully black under the fine, white brim of his jaunty Panama. He had the hands of a woman, save that the nails were stained with the smoke of cigarettes. He could play the guitar delightfully, and wore his knife down behind his coat collar. The second was "Major" Galahad Shaughnessy. I imagine I can see him, in his white duck, brass-buttoned roundabout, with his sabreless belt peeping out beneath, all his boyishness in his sea-blue eyes, leaning lightly against the door-post of the Café des Exilés as a child leans against his mother, running his fingers over a basketful of fragrant limes, and watching his chance to strike some solemn Creole under the fifth rib with a good old Irish joke.

Old D'Hemecourt drew him close to his bosom. The Spanish Creoles were, as the old man termed it, both cold and hot, but never warm. Major Shaughnessy was warm, and it was no uncommon thing to find these two apart from the others, talking in an undertone, and playing at *confidantes* like two school-girls. The kind old man was at this time drifting close up to his sixtieth year. There was much he could tell of San Domingo, whither he had been carried from Martinique in his childhood, whence he had become a refugee to Cuba, and thence to New Orleans in the flight of 1809.

It fell one day to Manuel Mazaro's lot to discover, sauntering within ear-shot, to Galahad Shaughnessy only, of all the children of the Café des Exilés, the good host spoke long and confidentially concerning his daughter. The words half heard and magnified, like objects seen in a fog, meaning Manuel Mazaro knew not what, but made portentous by his suspicious nature, were but the old man's recital of the grinding he had got between the millstones of his poverty and his pride, in trying so long to

sustain, for little Pauline's sake, that attitude before society which earns respect from a surface-viewing world. It was while he was telling this that Manuel Mazaro drew near; the old man paused, in an embarrassed way; the Major, sitting sidewise in his chair, lifted his cheek from its resting-place on his elbow; and Mazaro, after standing an awkward moment, turned away with such an inward feeling as one may guess would arise in a heart full of Cuban blood, not unmixed with Indian. . . .

Now there are jealousies and jealousies. There are people who rise up quickly and kill, and there are others who turn their hot thoughts over silently in their minds, as a brooding bird turns her eggs in the nest. Thus did Manuel Mazaro, and took it ill that Galahad should see a vision in the temple while he and all the brethren tarried without. Pauline had been to the *Café des Exilés* in some respects what the image of the Virgin was to their churches at home; and for her father to whisper her name to one, and not to another, was, it seemed to Mazaro, as if the old man, were he a sacristan, should say to some single worshipper, "Here, you may have this Madonna; I make it a present to you." Or, if such was not the handsome young Creole's feeling, such at least was the disguise his jealousy put on. If Pauline was to be handed down from her niche, why, then, farewell *Café des Exilés*. She was its preserving influence, she made the place holy; she was the burning candles on the altar.

She was seldom seen; but sometimes, when the longing exiles would be sitting in their afternoon circle under the eaves, and some old man would tell his tale of fire and blood and capture and escape, and the heads would lean forward from the chair-backs, and a great stillness would follow the ending of the story, old M. d'Hemecourt would all at once speak up and say, laying his hands upon the narrator's knee: "Comrade, your throat is dry, here are fresh limes; let my dear child herself make you a lemonade." Then the neighbors, sitting about their doors, would by and by softly say, "See, see! there is Pauline!" and all the exiles would rise from their rocking-chairs, take off their hats and stand, as men in church, while

Pauline came out, like the moon from a cloud, descended the three steps of the café door, and stood with waiter and glass, like Rebecca with her pitcher before the swarthy wanderer.

What tales that would have been tear-compelling, nay heart-rending, had they not been palpable inventions, the pretty, womanish Mazaro from time to time poured forth, in the ever ungratified hope that the goddess might come down with a draught of nectar for him, it profiteth not to recount; but I should fail to show a family feature of the Café des Exilés did I omit to say that these make-believe adventures were heard with every mark of respect and credence; while, on the other hand, they were never attempted in the presence of the Irishman. He would have moved an eyebrow, or made some barely audible sound, or dropped some seemingly innocent word, and the whole company, spite of themselves, would have smiled. Wherefore it may be doubted whether at any time the curly haired young Cuban had that playful affection for his Celtic comrade which a habit of giving little velvet taps to Galahad's cheek made a show of.—*Old Creole Days.*

CÆDMON, the first Anglo-Saxon poet. He is said to have died about 680. According to the legend which has been transmitted to us by the Venerable Bede, he was employed as cowherd to the monks of Whitby; and on one occasion he had left the dining hall and gone to the stable, where he had fallen asleep. Suddenly a stranger appeared, and said to him, "Cædmon, sing something." "I know nothing to sing," replied the monk. "Nay," said the stranger, "but thou hast something to sing." "What must I sing?" asked Cædmon. "Sing the Creation,"

replied the celestial visitant. Thereupon, "Cædmon began to sing these verses, which he had never heard before:"

ON THE CREATION.

<i>Nu we sceolan herian</i>	Now we shall praise
<i>heofon-rices weard,</i>	the guardian of heaven,
<i>metodes mihte,</i>	the might of the creator
<i>and his mod-ge-thonc,</i>	and his counsel,
<i>wera wuldor fæder!</i>	the glory-father of men,
<i>swa he wundra ge-hwæs,</i>	how he of all wonders,
<i>ece dryhten</i>	the eternal lord,
<i>oord onstealde.</i>	formed the beginning.
<i>He ærest ge-scéop</i>	He first created
<i>ylða bearnum</i>	for the children of men
<i>heofon to hrófe,</i>	heaven as a roof,
<i>halig scyppend!</i>	the holy creator!
<i>Tha middan-geard</i>	Then the world
<i>mon-cynnes weard,</i>	the guardian of mankind,
<i>ece dryhten,</i>	the eternal lord,
<i>æfter teode,</i>	produced afterward,
<i>firum foldan,</i>	the earth for men,
<i>frea ælmihtig.</i>	the almighty master!

The legend goes on to set forth the progress of the enlightenment of Cædmon, the result being that, in the judgment of all who heard him, he had "received the gift of song from Heaven." He thereafter composed many poems based upon Bible histories. The following, rendered into modern English, is given in Turner's *Anglo-Saxons*:

SATAN'S HOSTILITY.

The universal Ruler had of the angelic race, through his hand-power—the holy Lord!—a fortress established. To them he well trusted that they his service would follow, would do his will. For this he gave them under-



JULIUS CAESAR.

standing, and with his hands made them. The holy Lord had stationed them so happily. One he had so strongly made, so mighty in his mind's thought, he let him rule so much—the highest in Heaven's kingdom; he had made him so splendid, so beautiful was his fruit in Heaven, which to him came from the Lord of Hosts, that he was like the brilliant stars. Praise ought he to have made to his Lord; he should have valued dear his joys in Heaven; he should have thanked his Lord for the bounty which in that brightness he shared, when he was permitted so long to govern. But he departed from it to a worse thing. He began to upheave strife against the Governor of the highest heavens that sits on the holy seat. Dear was he to our Lord; from whom it could not be hid that his angel began to be over-proud. He raised himself against his master; he sought inflaming speeches; he began vainglorious words; he would not serve God; he said he was his equal in light and shining, as white and as bright in aspect; nor could he find it in his mind to render obedience to his God; and that of himself he could have subjects of more might and skill than God. Spake many more words this angel of pride. He thought that through these he could make a more strong-like seat higher in the heavens.

CÆSAR, CAIUS JULIUS, a Roman statesman, soldier, and orator; born July 12, 100 (or, according to some reckonings, 102) B.C.; died at Rome, March 15, 44 B.C. Of the political and military life of Cæsar, we can here give only a bare outline, touching merely upon a few of its salient points. It involves the story of fully a quarter of a century of the most momentous years in the world's history. He sprang from a famous Roman family; distin-

guished himself as an orator, and was held by his contemporaries as second only to Cicero. The commencement of his political life may be properly dated at 74 B.C., when he was elected Pontifex, and soon attached himself to the party of Pompey — which may be styled the *democratic* in distinction from the *aristocratic* party in Rome. In 66 B.C. he was elected to the curule ædileship, and gained great popularity by the immense sums which he lavished upon public buildings and popular shows. In 63 B.C. he was chosen as Pontifex Maximus, and soon afterward as Prætor. At this time occurred the conspiracy of Catiline, and the aristocratic party vainly endeavored to persuade the consul, Cicero, to include Cæsar among those proscribed as conspirators. In 60 B.C. Cæsar was elected Consul, and in 59 he, in conjunction with Pompey and Crassus, formed the political coalition which is commonly known as the *First Triumvirate*.

Upon the expiration of his consulship Cæsar received the governorship of the provinces of Gallia Cisalpina and Gallia Transalpina. Beginning in 58 B.C. Cæsar conducted for nine years the series of splendid military campaigns, of which he himself is the historian, and which have given him a place as one of the greatest generals of antiquity — the others being Alexander of Macedon and Hannibal of Carthage. At the close of this period Cæsar was by all odds the most powerful man in the Roman State. Pompey became jealous of him, and went over to the aristocratic or Senatorial party. The Senate ordered Cæsar to disband his army, upon pain of being declared an enemy of the State. Upon his refusing to do so, war was declared against him, and Pompey was placed at the

head of the forces. Cæsar thereupon crossed the Rubicon — a small Italian stream, the identity of which is not altogether certain — which separated Italy from the provinces which had been assigned to Cæsar, and thus inaugurated the civil war. This passage of the Rubicon took place about the middle of January, 49 B.C. Pompey was worsted at every point, and in three months Cæsar was undisputed master of the whole of Italy. Pompey, however, managed to get together a powerful army from the East. Cæsar retreated to Pharsalia in Thessaly, closely followed by Pompey, whose force (about 60,000 men) was more than double that of Cæsar. A battle took place here August 9, 48 B.C., in which Pompey was utterly routed. Cæsar returned to Rome and was formally invested with all the highest functions of State, which he exercised with great moderation for four years. Among his most notable public acts was the reformation of the Roman calendar, which was carried into effect in 46 B.C. A conspiracy was formed against him, the leading conspirators being Brutus and Cassius; and Cæsar was assassinated in the forum on March 15, 44 B.C., at the age of fifty-six, according to the most common reckoning, but perhaps two years more.

Cæsar was a voluminous author. The titles of numerous works of his have been preserved; the only ones, however, of which more than fragments remain are the *Commentaries on the Gallic* and *the Civil Wars*, which are universally esteemed as masterpieces of their kind. The *Commentary on the Civil Wars*, however, as we have it, is quite fragmentary, and some doubts exist as to its genuineness. The life of Cæsar has been written by Plutarch and Suetonius, among the

ancients, and by Napoleon III. and Froude among the moderns. He, of course, occupies a large space in all the Histories of Rome which treat of his period, notably in those of Merivale, Long, and Mommsen. The extracts which we give are wholly from the *Gallic War*, the translation being that of Bohn.

BRITAIN AND ITS INHABITANTS.

The interior portion of Britain is inhabited by those of whom they say that it is handed down by tradition that they were born in the island itself: the maritime portion by those who passed over from the country of the Belgæ for the purpose of plunder and making war; almost all of whom are called by the names of those states from which, being sprung, they went thither, and, having waged war, continued there and began to cultivate the lands. The number of the people is countless, and their buildings exceedingly numerous, for the most part very like those of the Gauls; the number of cattle is great. They use either brass or iron rings, determined at a certain weight, as their money. Tin is produced in the midland regions; in the maritime, iron; but the quantity of it is small; they employ brass which is imported. There, as in Gaul, is timber of every description, except beech and fir. They do not regard it lawful to eat the hare and the cock and the goose; they, however, breed them for amusement and pleasure. The climate is more temperate than in Gaul, the colds being less severe.

The island is triangular in its form, and one of its sides is opposite to Gaul. One angle of this side, which is in Kent, whither almost all ships from Gaul are directed, looks to the east; the lower looks to the south. This side extends about five hundred miles. Another side lies towards Spain and the west, on which part is Ireland — less, as is reckoned, than Britain, by one-half; but the passage from it into Britain is of equal distance with that from Gaul. In the middle of this voyage is

an island, which is called Mona; many smaller islands besides are supposed to lie there, of which islands some have written that at the time of the winter solstice it is night there for thirty consecutive days. We, in our inquiries about that matter, ascertained nothing except that, by accurate measurements with the clepsydra, we perceived the nights to be shorter there than on the continent. The length of this side, as their account states, is seven hundred miles. The third side is toward the north, to which portion of the island no land is opposite; but an angle of that side looks principally toward Germany. This side is considered to be eight hundred miles in length. Thus the whole island is about two thousand miles in circumference.

The most civilized of all these nations are they who inhabit Kent, which is entirely a maritime district, nor do they differ much from the Gallic customs. Most of the inland inhabitants do not sow corn, but live on milk and flesh, and are clad with skins. All the Britons, indeed, dye themselves with woad, which occasions a bluish color, and thereby have a more terrible appearance in fight. They wear their hair long, and have every part of their body shaved except their head and upper lip. Ten and even twelve have wives common to them, and particularly brothers among brothers, and parents among their children; but if there be any issue by these wives, they are reputed to be the children of those by whom respectively each was first espoused when a virgin.—*Commentaries, V., 12-14.*

THE BRITONS' MODE OF WARFARE.

Their mode of fighting with their chariots is this: Firstly, they drive about in all directions and throw their weapons, and generally break the ranks of the enemy with the very dread of their horses and the noise of their wheels, and when they have worked themselves in between the troops and horse, leap from their chariots and engage on foot. The charioteers in the meantime withdraw some little distance from the battle and so place themselves with the chariots that, if their masters are

overpowered by the number of the enemy, they may have a ready retreat to their own troops. Thus they display in battle the speed of horse together with the firmness of infantry; and by daily practice and exercise attain to such expertness that they are accustomed, even on a declining and steep place, to check their horses at full speed, and manage and turn them in an instant, and run along the pole, and stand on the yoke, and thence betake themselves with the greatest celerity to their chariots again.—*Commentaries IV.*, 23.

THE POLITY OF THE GAULS.

The nation of all the Gauls is extremely devoted to superstitious rites; and on that account they who are troubled with unusually severe diseases, and they who are engaged in battles and dangers either sacrifice men as victims, or vow that they will sacrifice them, and employ the Druids as the performers of those sacrifices; because they think that unless the life of a man be offered for the life of a man, the mind of the immortal gods cannot be rendered propitious, and they have sacrifices of that kind ordained for national purposes. Others have figures of vast size, the limbs of which, formed by osiers, they fill with living men, which being set on fire, the men perish in the flames. They consider that the oblation of such as have been taken in theft, or in robbery, or any other offence, is more acceptable to the immortal gods; but when a supply of that class is wanting they have recourse to the oblation even of the innocent. . . . They believe that Jupiter possesses the sovereignty of the heavenly powers; that Mars presides over wars. To him, when they have determined to engage in battle, they commonly vow those things which they shall take in war. When they have conquered, they sacrifice whatever captured animals may have survived the conflict, and collect the other things into one place. In many states you may see piles of these things heaped up in their consecrated spots; nor does it often happen that any one, disregarding the sanctity of the case, dares either to secrete in his house things captured, or take

away those deposited; and the most severe punishment, with torture, has been established for such a deed.

All the Gauls assert that they are descended from the god Dis, and say that this tradition has been handed down from the Druids. For that reason they compute the divisions of every season, not by the number of days, but of nights. They keep birthdays and the beginnings of months and years in such an order that the day follows the night. Among the other usages of their life, they differ in this from almost all other nations, that they do not permit their children to approach them openly until they are grown up so as to be able to bear the service of war; and they regard it as indecorous for a son of boyish age to stand in public in the presence of his father.

Whatever sums of money the husbands have received in the name of dowry from their wives, making an estimate of it, they add the same amount out of their own estates. An account is kept of all this money conjointly, and the profits are laid by: whichever of them shall have survived the other, to that one the portion of both reverts, together with the profits of the previous time. Husbands have a power of life and death over their wives, as well as over their children; and when the father of a family born in a more than commonly distinguished rank has died his relations assemble and, if the circumstances of his death are suspicious, hold an investigation upon the wives in the manner adopted toward slaves; and, if proof be obtained, put them to severe torture and kill them. The funerals—considering the state of civilization among the Gauls—are magnificent and costly; and they cast into the fire all things, including living creatures, which they suppose to have been dear to them when alive; and, a little before this period, slaves and dependants who were ascertained to have been beloved by them were, after the regular funeral rites were completed, burnt together with them.

Those states which are considered to conduct their commonwealth more judiciously have it ordained by their laws that if any person shall have heard by rumor

and report from his neighbors anything concerning the commonwealth he shall convey it to the magistrate, and not impart it to any other; because it has been discovered that inconsiderate and inexperienced men were often alarmed by false reports, and driven to some rash act, or else took hasty measures in affairs of the highest importance. The magistrates conceal those things which require to be kept unknown; and they disclose to the people whatever they determine to be expedient. It is not lawful to speak of the commonwealth except in council.—*Commentaries, V., 16–20.*

THE GERMANIC PEOPLES.

The Germans differ much from these usages of the Gauls; for they have neither Druids to preside over sacred offices, nor do they pay great regard to sacrifices. They rank in the number of the gods those alone whom they behold, and by whose instrumentality they are obviously benefited—namely, the sun, fire, and the moon; they have not heard of the other deities, even by report. Their whole life is occupied in hunting and in the pursuits of the military art; from childhood they devote themselves to fatigue and hardships. Those who have remained chaste for the longest time receive the greatest commendation among their people; they think that by this the physical powers are increased and the sinews are strengthened. And to have had knowledge of a woman before the twentieth year they reckon among the most disgraceful acts; of which matter there is no concealment because they bathe promiscuously in the rivers, and only use skins or small cloaks of deers' hides, a large portion of the body being in consequence naked.

They do not pay much attention to agriculture, and a large portion of their food consists in milk, cheese, and flesh; nor has anyone a fixed quantity of land or his own individual limits; but the magistrates and the leading men each year apportion to the tribes and families, who have united together, as much land, and in the place in which they think proper and the year after compel them to move elsewhere. For this enactment they advance

many reasons:—lest, seduced by long-continued custom, they may exchange their ardor in waging war for agriculture; lest they may be anxious to acquire extensive estates and the more powerful drive the weaker from their possessions; lest they construct their houses with too great a desire to avoid cold and heat; lest the desire of wealth spring up, from which cause divisions and discords arise; and that they may keep the common people in a contented state of mind, when each sees his own means placed on an equality with those of the most powerful.

It is the greatest glory to the several states to have as wide deserts as possible around them, their frontiers having been laid waste. They consider this the real evidence of their prowess, that their neighbors should be driven out of their lands and abandon them, and that no one dare settle near them; at the same time they think that they shall be on that account the more secure, because they have removed the apprehension of a sudden incursion.

When a state either repels war waged against it, or wages it against another, magistrates are chosen to preside over that war, with such authority that they have the power of life and death. In peace there is no common magistrate, but the chiefs of provinces and cantons administer justice and determine controversies among their own people. Robberies which are committed beyond the boundaries of each state bear no infamy, and they avow that these are committed for the purpose of disciplining their youth and of preventing sloth. And when any of their chiefs has said in an assembly, "that he will be their leader, let those who are willing to follow give in their names," they who approve of both the enterprise and the man arise and promise their assistance, and are applauded by the people; such of them as have not followed him are accounted in the number of deserters and traitors, and confidence in all matters is afterward refused them. To injure guests they regard as impious; they defend from wrong those who have come to them for any purpose whatever, and esteem them

inviolable; to them the houses of all are open, and maintenance is freely supplied.

There was formerly a time when the Gauls excelled the Germans in prowess and waged war on them offensively, and, on account of the great number of their people and the insufficiency of their land, sent colonies over the Rhine. Accordingly the Volcæ Tectosages seized on those parts of Germany which are the most fruitful, and lie around the Hercynian forest (which I perceive was known by report to Erastosthenes and some other Greeks, and which they called Orcynia), and settled there. Which nation to this time retains its position in those settlements, and has a very high character for justice and military merit; now also they continue in the same scarcity, indigence, hardihood as the Germans, and use the same food and dress. But their proximity to the Province, and knowledge of commodities from countries beyond the sea, supply to the Gauls many things tending to luxury, as well as civilization. Accustomed by degrees to be overmatched and worsted in many engagements, they do not even compare themselves to the Germans in prowess.—*Commentaries, VI., 21-24.*

CÆSAR WORSTED BY THE GAULS AT GERGOVIA.

The town wall was 1,200 paces distant from the plain and foot of the ascent, in a straight line, if no gap intervened; whatever circuit was added to this ascent, to make the hill easy, increased the length of the route. But almost in the middle of the hill the Gauls had previously built a wall six feet high, made of large stones and extending in length as far as the nature of the ground permitted, as a barrier to retard the advance of our men; and, leaving all the lower space empty, they had filled the upper part of the hill, as far as the wall of the town, with camps very close to one another. The soldiers, on the signal being given, quickly advance to this fortification, and passing over it make themselves masters of the separate camps. . . .

Cæsar, having accomplished the object which he had in view, ordered the signal to be sounded for a retreat;

and the soldiers of the tenth legion, by which he was then accompanied, halted. But the soldiers of the other legions, not hearing the sound of the trumpet, because there was a very large valley between them, were however kept back by the tribunes of the soldiers and the lieutenants, according to Cæsar's orders; but being animated by the prospect of speedy victory, and the flight of the enemy, and the favorable battles of former periods, they thought nothing so difficult that their bravery could not accomplish it; nor did they put an end to the pursuit until they drew nigh to the wall of the town and the gates. But then, when a shout arose in every quarter of the city, those who were at a distance, being alarmed by the sudden tumult, fled hastily from the town, since they thought that the enemy were within the gates. The matrons began to cast their clothes and silver over the wall, and bending over as far as the lower part of the bosom, with outstretched hands, beseech the Romans to spare them, and not to sacrifice to their resentment even women and children, as they had done at Avaricum. . . .

In the meantime those who had gone to the other part of the town to defend it, aroused by hearing the shouts, and afterward by frequent accounts that the town was in possession of the Romans, sent forward their cavalry, and hastened in larger numbers to that quarter. As each first came he stood beneath the wall, and increased the number of his countrymen in action. When a great multitude of them had assembled, the matrons, who a little before were stretching their hands from the walls to the Romans, began to beseech their countrymen, and, after the Gallic fashion, to show their dishevelled hair, and bring their children into the public view. Neither in position nor in numbers was the contest an equal one to the Romans; at the same time, being exhausted by running and the long continuation of the fight, they could not easily withstand fresh and vigorous troops.

Cæsar, when he perceived that his soldiers were fighting on unfavorable ground, and that the enemy's forces were increasing, being alarmed for the safety of his troops, sent orders to Titus Sextius, one of his lieuten-

ants, whom he had left to guard the smaller camp, to lead out his cohorts quickly from the camp, and post them at the foot of the hill, on the right wing of the enemy; that if he should see our men driven from the ground, he should deter the enemy from following too closely. He himself, advancing with the legion a little from that place where he had taken his post, awaited the issue of the battle. . . .

Our soldiers, being hard pressed on every side, were dislodged from their position, with the loss of forty-six centurions; but the tenth legion, which had been posted in reserve on ground a little more level, checked the Gauls in their eager pursuit. It was supported by the cohorts of the thirteenth legion, which, being led from the smaller camp, had occupied the higher ground. The legions, as soon as they reached the plain, halted and faced the enemy. Vercingetorix led back his men from the part of the hill within the fortifications. On that day little less than seven hundred of the soldiers were missing.

On the next day, Cæsar, having called a meeting, censured the rashness and avarice of his soldiers, "In that they had judged for themselves how far they ought to proceed, or what they ought to do, and could not keep back by the tribunes of the soldiers and the lieutenants;" and stated, "what the disadvantages of the ground could effect, what opinion he himself had entertained at Avaricum, when, having surprised the enemy without either general or cavalry, he had given up a certain victory, lest even a trifling loss should occur in the contest, owing to the disadvantage of position. That, as much as he admired the greatness of their courage, since neither the fortifications of the camp, nor the height of the mountain, nor the wall of the town, could retard them; at the same degree he censured their licentiousness and arrogance, because they thought that they knew more than their general concerning victory, and the issue of actions: and that he required in his soldiers forbearance and self-command not less than valor and magnanimity.—*Commentaries, VII., 46-52.*

FINAL DEFEAT OF VERCINGETORIX.

The Gauls having been twice repulsed with great loss [in their assault upon the Roman lines encircling the stronghold of Alesia], consult what they should do: they avail themselves of the information of those who were well acquainted with the country; from them they ascertain the position and fortification of the upper camp. There was on the north side a hill which our men could not include in their works on account of the extent of the circuit, and had necessarily made their camp, on ground almost disadvantageous, and pretty steep. Caius Antistius Reginus, and Caius Caninius Rebelius, two of the lieutenants, with two legions, were in possession of this camp. The leaders of the enemy, having reconnoitred the country by the scouts, select from the entire army 60,000 men belonging to those states which bear the highest character for courage: they privately arrange among themselves what they wished to be done, and in what manner; they decide that the attack should take place when it should seem to be noon. They appoint over their forces Vergasillaunus, the Avernian, one of the four generals, and a near relative of Vercingetorix. He, having issued from the camp at the first watch, and having almost completed his march a little before dawn, hid himself behind the mountain, and ordered his soldiers to refresh themselves after their labor during the night. When noon now seemed to draw nigh, he marched hastily against that camp which we have mentioned before; and at the same time the cavalry began to approach the fortifications in the plain, and the rest of the forces to make a demonstration in front of the camp.

Vercingetorix, having beheld his countrymen from the citadel of Alesia, issues forth from the town; he brings forth from the camp long hooks, movable pent-houses, mural hooks, and other things which he had prepared for the purpose of making a sally. They engage on all sides at once, and every expedient is adopted. They flocked to whatever part of the works seemed weakest. The army of the Romans is distributed along their extensive lines,

and with difficulty meets the enemy in every quarter. The shouts which were raised by the combatants in their rear had a great tendency to intimidate our men, because they perceived that their danger rested on the valor of others: for generally all evils which are distant most powerfully alarm men's minds.

Cæsar, having selected a commanding situation, sees distinctly what is going on in every quarter, and sends assistance to his troops when hard pressed. The idea uppermost in the minds of both parties is that the present is the time in which they would have the fairest opportunity of making a struggle: the Gauls despairing of all safety unless they should succeed in forcing the lines; the Romans expecting an end to all their labors if they should gain the day. The principal struggle is at the upper lines, to which, we have said, Vergasillaunus was sent. The least elevation of ground, added to a declivity, exercises a momentous influence. Some are casting missiles; others, forming a testudo, advance to the attack; fresh men by turns relieve the wearied. The earth, heaped up by all against the fortifications, gives the means of ascent to the Gauls, and covers those works which the Romans had concealed in the ground. Our men have no longer arms or strength.

Cæsar, on observing these movements, sends Labienus with six cohorts to relieve his distressed soldiers; he orders him, if he should be unable to withstand them, to draw off his cohorts and make a sally, but not to do this except through necessity. He himself goes to the rest, and exhorts them not to succumb to the toil; he shows them that the fruits of all former engagements depend on that day and hour. The Gauls within, despairing of forcing the fortifications in the plains, on account of the greatness of the works, attempt the places precipitous in ascent; hither they bring the engines which they had prepared; by the immense numbers of their missiles they dislodge the defenders from the turrets; they fill the ditches with clay and hurdles, then clear the way; they tear down the rampart and breastwork with hooks.

Cæsar sends at first young Brutus, with six cohorts,

and afterward Caius Fabius, his lieutenant, with seven others; finally, as they fight more obstinately, he leads up fresh men to the assistance of his soldiers. After renewing the action, and repulsing the enemy, he marches in the direction in which he had sent Labienus, drafts four cohorts from the nearest redoubt, and orders part of the cavalry to follow him, and part to make the circuit of the external fortifications, and attack the enemy in the rear. Labienus, when neither the ramparts nor ditches could check the onset of the enemy, informs Cæsar by messengers of what he intended to do. Cæsar hastens to share in the action.

His arrival being known from the color of his robe, and the troops of cavalry and the cohorts which he had ordered to follow him being seen, as those low and sloping grounds were plainly visible from the eminences, the enemy join battle. A shout being raised by both sides, it was succeeded by a general shout along the ramparts and whole line of fortifications. Our troops, laying aside their javelins, carry on the engagement with their swords. The cavalry is suddenly seen in the rear of the Gauls: the other cohorts advance rapidly; the enemy turn their backs; the cavalry intercept them in their flight, and a great slaughter ensues. Sedulius, the general and chief of the Lemovices, is slain; Vergasillaunus, the Avernian, is taken alive in the flight; seventy-four military standards are brought to Cæsar; and few out of so great a number return safe to their camp. The besieged, beholding from the town the slaughter and flight of their countrymen, despairing of safety, lead back their troops from the fortifications. A flight of the Gauls from the camp immediately ensues on hearing this disaster, and had not the soldiers been wearied by sending frequent reinforcements, and the labor of the entire day, all the enemy's forces might have been destroyed. Immediately after midnight the cavalry are sent out and overtake the rear; a great number are taken or cut to pieces; the rest by flight escape in different directions to their respective states.

Vercingetorix, having convened a council the following day, declares, "That he had undertaken that war, not

not on account of his own exigencies, but on account of the general freedom; and since he must yield to fortune, he offered himself to them for either purpose, whether they should wish to atone to the Romans by his death, or surrender him alive." Ambassadors are sent to Cæsar on this subject. He orders their chieftains delivered up. He seats himself at the head of the lines in front of the camp. The Gallic chieftains are brought before him. They surrender Vercingetorix, and lay down their arms. Reserving the Ædui and Arverni, to try if he could gain over, through their influence, their respective states, he distributes one of the remaining captives to each soldier throughout the entire army as plunder.

After making these arrangements, he marches into the country of the Ædui and recovers that state. To this place ambassadors are sent by the Arverni, who promise that they will execute his commands. He demands a great number of hostages. He sends the legions to winter quarters; he restores about twenty thousand captives to the Ædui and Arverni. . . . A supplication of twenty days is decreed by the Senate at Rome, on learning these successes from Cæsar's dispatches.—*Commentaries, VII.*, 83-90.

CAFFYN, KATHLEEN MANNINGTON HUNT ("IOTA"), an English novelist; born at Waterloo House, County Tipperary, Ireland, in 1860. Her first book, *A Yellow Aster* (1894), was a "problem" novel and attracted much attention in England and the United States. Her subsequent works are *Children of Circumstance* (1895); *A Comedy in Spasms* (1896); *A Quaker Grandmother* (1896); *Miss Milne and I* (1897); *Poor Max* (1898); *Anne Mauleverer* (1899); *The Minx* (1900); and *The Happiness of Jill* (1901).

THE RECONCILIATION.

Meanwhile, the baby — being a young person of an exploring tendency, and loose on the premises — played havoc with his opportunities. Having smashed two Venetian glasses, and an atom of old Sèvres, he perceived his father on the sofa, and toddled over to investigate him — but so softly that no notice was taken, till Strange suddenly found a tiny fist thrust into his mouth; then he started amazedly, and touched the child with quaking awe.

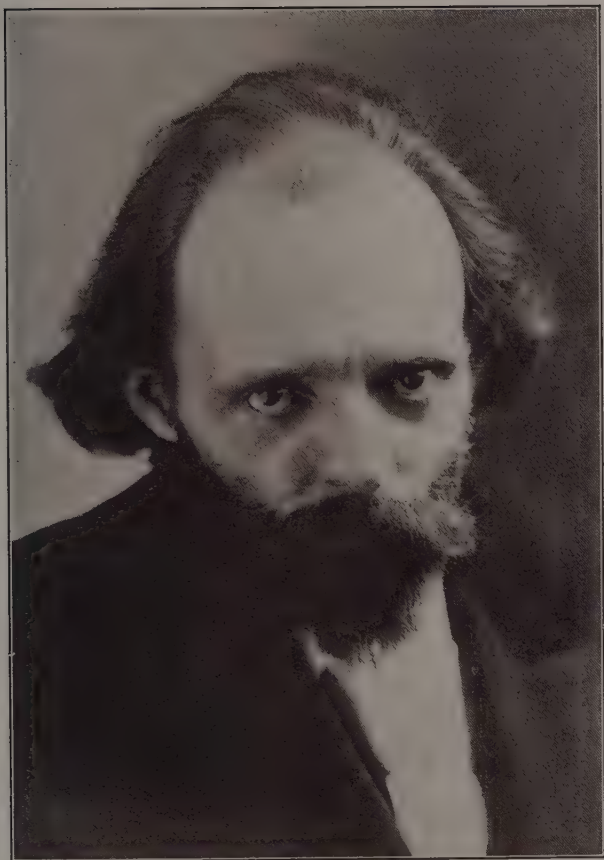
Just then Gwen discovered her loss, ran a few steps forward with outstretched hands, and saw the two — Humphrey and his child.

“Humphrey — Humphrey!” she cried, faintly, tottering toward them; then she fell at their feet.

To Strange it was still a cruel dream — her falling but part of it. Between the two, the child stood wondering, then he caught sight of a diamond on his father’s finger. He seized on the finger and dragged it to show his mother; but as she took no notice, he smacked her face soundly with his other hand — and simultaneously the two awoke, he from his delirium, she from her swoon.

And for one moment the two peered at each other through the fog of a bitter past. Then she sat up slowly, and looked at his face marveling above her, and at his hand caught in her baby’s, and broke into half-incoherent, wild explainings. But suddenly the consciousness that words could in no sort of way touch her case, silenced her; she just sat dumbly on the floor, knowing that she had done evil in ignorance, but that she had come up through great tribulation into unutterable joy, full of knowledge, and with a soul as white as Naaman’s skin. And so — as best became her — she simply held up her face to be kissed, while the baby clutched hold of one of her fingers and one of his father’s, and in words all his own and untranslatable, but mightier than those of gods or churches, decreed that henceforth and forever those two should be one flesh. Which, after all, is the especial mission of his kind. — *A Yellow Aster.*

CAINE, THOMAS HENRY HALL, an English novelist and dramatist, commonly known as "Hall Caine;" born at Runcorn, Cheshire, May 14, 1853. He was educated for an architect and began the practice of his profession at Liverpool, and from being a frequent contributor to the *Builder*, *Building News*, and other architectural periodicals, he entered journalism and became a member of the staff of the *Liverpool Mercury*. In 1880 he abandoned his profession of an architect, to devote himself to literature. In 1881 he went to London, living at Cheyne Walk, Chelsea, with Dante Gabriel Rossetti, until the death of Rossetti in 1882. Previous to the publication of his first novel, *The Shadow of a Crime* (1885), he had published *Recollections of Rossetti* and *Sonnets of Three Centuries* (1882), and *Cobwebs of Criticism* (1883). His most recent and important works are: *A Son of Hagar* and *Life of Coleridge* (Great Writers Series, 1886); *The Deemster*, a story of the Isle of Man (1887); *The Bondman* (1888); *The Scapegoat* (1889); *The Little Manx Nation*, three lectures giving a history of the Manx kings, bishops, and people (1891); *The Last Confession* and *The Blind Mother* (1890); *The Scapegoat* (1891); *The Prophet* (1892); *Captain Davy's Honeymoon* (1892); *The Manxman* (1893); *The Christian* (1897); *The Eternal City* (1901); and *The Prodigal Son* (1904). In collaboration with Wilson Barrett he has written two plays, *Ben-my-Chree*, dramatized from *The Deemster*, and *Good Old Times*.



HALL CAINE.

THE PESTILENCE.

Through the darkness of that night a woman, young and beautiful, in cloak and hood like a nun's, walked from house to house of the Curraghs where the fires showed that the sickness was still raging. It was Mona. These three days past she had gone hither and thither, partly to tend to sick people, partly in hope of meeting the strange man who had come to cure them. Again and again she had missed him, being sometimes only a few minutes before or after him.

Still she passed on from house to house, looking for him as she went in at every fresh door, yet half dreading the chance that might bring them face to face.

She entered the house where he had received her father's message almost on the instant when he left it. The three men had gone by her in the darkness.

Jabez, the tailor, who sat whimpering in the ingle, told her that the priest had that moment gone off to Ballamona, where the Dempster that was—hadn't she heard the newses?—was now down with the Sweat.

Her delicate face whitened at that, and after a pause she turned to follow. But going back to the hearth, she asked if the stranger had been told that the Bishop wanted to see him. Jabez told her yes, and that he had said he would go up to Bishop's Court before leaving the parish.

Then another question trembled on her tongue, but she could not utter it. At last she asked what manner of man the stranger was to look upon.

"Aw, big and straight and tall," said Jabez.

And Billy-the-Gawk, who sat at the opposite side of the ingle, being kin to Jabez's sick wife, said, "Ay, and quiet like, and solemn extraordinary."

"A wonderful man, wonderful, wonderful," said Jabez, still whimpering. "And wherever he comes the Sweat goes down before him with a flood."

"As I say," said Billy-the-Gawk, "the good man's face plagues me mortal. I can't bethink me where I've seen the like of it afore."

Mona's lips quivered at that word, and she seemed to be about to speak; but she said nothing.

"And the strong he is!" said Jabez; "I never knew but one man in the island with half the strength of arm as him."

Mona's pale face twitched visibly, and she listened as with every faculty.

"Who d' ye mane?" asked Billy-the-Gawk.

At that question there was a moment's silence between the men. Then each drew a long breath, dislodged a heavy burden from his throat, glanced significantly up at Mona, and looked into the other's face.

"Him," said Jabez, in a faint underbreath speaking behind his hand.

"Him?"

Billy-the-Gawk straightened his crooked back, opened wide his rheumy eyes, pursued up his wizened cheeks and emitted a low, long whistle.

"Lord A'mighty!"

For an instant Jabez looked steadily into the old mendicant's face, and then drew himself up in his seat.

"Lord a-massy!"

Mona's heart leapt to her mouth. She was almost beside herself with suspense, and felt an impulse to scream.—*The Deemster.*

CAIRD, MONA ALISON, a Scottish novelist; born at Ryde, in the Isle of Wight, in 1854. Her father was John Alison, a Midlothian inventor. From early childhood she wrote plays and stories, but her first published work was *Whom Nature Leadeth*. *One That Wins* followed in 1887, *The Wing of Azrael* in 1889, and *A Romance of the Moors* (1891). In the *Westminster Review* of August, 1888,

she published an article on the *Marriage Question*, which brought out an extensive correspondence in the *London Daily Telegraph* entitled, *Is Marriage a Failure?* Mrs. Caird claimed that her views in this article were very generally misunderstood, and in November of the same year she completed or more fully stated her position on this subject in the *Review*. Besides being a frequent contributor to English periodicals, Mrs. Caird wrote for the *North American Review* and *Forum*. She informed herself thoroughly on the subjects of German, French, and English literature, philosophy, and poetry, and various departments of science. She married a son of Sir James Caird, and went to reside at Hampstead, a suburb of London. Her later works are *The Yellow Drawing Room* (1894); *Beyond the Pale* (1896); and *The Morality of Marriage* (1897).

A DANGEROUS PROMISE.

Sunday morning in London. It needs no description; the mere name brings the picture before the mind's eye: the deserted streets, closed shop-windows, clanging church-bells, and crowds of people in their Sunday best, bent either on holiday or worship. Among these last was no family party of more respectable and comely appearance than the Erskines, as they marched to church in all the panoply of Sabbath glory. Nelly looked much the same as she had looked during that happy time in Rome, but she would have smiled incredulously had one told her so. *Could* she look the same, to whom all the world was changed?

The atmosphere chilled her, the people chilled her, the leaden skies made her heart ache. And then, underlying all this, was another and crueler heartache, for she had received no letter from Launcelot since she left Rome more than a month ago. Sylvia, though she could not

say it to her sister, thought that he was glad of the chance of thus breaking off the flirtation — having no doubt gone farther than he meant, and feeling bound to make his proposal on seeing that Nelly's affections had been seriously touched. The family opposition had perhaps been a welcome loophole of which he had cleverly availed himself.

Sometimes, in Nelly's despondent moods, that thought would lay hold even of her, for opinions are strangely infectious even when unexpressed. Her only sheet-anchor was her instinctive faith in Launcelot, which remained always strong in spite of appearances. She found herself forced either to believe in him entirely, or to think him cruel and false; and this she found impossible.

But it did not save her from many a grievous doubt. A woman of her temperament always finds it hard to believe she is beloved; and this incredulity, mingling strangely with her loyal belief, made her state of mind one of perpetual conflict. Launcelot's silence was most incomprehensible and trying to her faith. All her surroundings tended to depress her — the chill days, the rows and rows of grim houses, the commonplace people with their petty interests and vulgar thoughts — oh, how vulgar they seemed after her late experiences! Everything about these people seemed wrong; their manners ungraceful, jerky, insolent; their faces blank, their very voices gibbering, contemptible!

Nelly used to keep Sylvia amused for hours by her vigorous denunciations of their irreproachable associates — in whom, girl-like, she failed to detect a single good quality.

"I did not know how hotly I could hate," she said once when she and Sylvia had returned from a ball at the house of Mrs. Trevelyan, a sister of Sir Rupert Clinton, who was now frequently in town and at Wilchester Terrace.

"Really, my dear! and one would not have thought it, to look at you to-night. You were smiling away amiably enough."

"Yes, I know," Nelly burst forth; "I am just like the rest of them. I go and smile and grin at things I despise; I subscribe to all the cruelty and coldness and the wickedness of it. Sylvia, to-night as I was coming upstairs on the arm of an idiot with an eye-glass——"

"That nice Captain Brentford!" exclaimed Sylvia, aggrieved.

"Nice, if you will—but an idiot, and with an eye-glass——"

"The poor man is shortsighted," interrupted Sylvia, who had a just soul. "Every man isn't an idiot who wears an eye-glass."

"Captain Brentford is an idiot in spite of it then!" said Nelly. "Well, as I say, we were coming up-stairs, and he took me a new way into the dancing-room, and I saw coming toward us a lady and gentleman. A commonplace drawing-room pair they looked, especially commonplace the woman. I took a fit of dislike to her and her silly tulle dress and fashionable hair—when oh, Sylvia, I found I had been walking into a looking-glass, and it was *myself* I was criticising!"

Sylvia laughed.

"A lesson to you to be less critical in future, my dear."

"No," said Nelly; "a lesson that I am just like the rest—prim, circumspect, hypocritical, vulgar. Oh, it is all so cruel and hideous!"

With sudden passion she had flung herself in her "silly tulle" dress on the sofa, burying her face in the cushions.

"Oh, Nelly, you silly child! what's the use of taking things in this unnatural way?" cried the elder sister, sitting down beside her calmly.

"What's the use? what's the use?" echoed Nelly. "What's the use of feeling, what's the use of thinking, or doing, or striving, or hoping, or longing? Stop doing everything but what's of *use*, and the world would stop going round, and the sun would be snuffed out."

"You *are* an extraordinary girl!" cried Sylvia.

"I'm not," said Nelly, flatly contradicting; "I'm a young lady in a tulle dress and spangles, and a butterfly in her hair. Don't say we must conform to the cus-

toms of society; I know we must — that's what I object to. Oh, how I wish ——"

Sylvia rose sighing, finishing that broken sentence in her own mind ——

"I wish that Launcelot Sumner were here, instead of in Rome."

Sylvia might have formed such a wish about another person on her own account; and there were times when even this well-regulated young woman felt down-hearted at the separation, but it had not the effect of making her surroundings distasteful to her. She was one of those people who never change. She came back from Rome exactly as she went. The same motives ruled her, the same opinions guided her, the same pleasures attracted her. She went abroad, saw all that was to be seen with intelligent interest, and talked about it intelligently when she returned. But what had these things to do with her and England and Wilchester Terrace? What had they to do with her life? Clearly nothing, and for all the effect they had upon her they might as well never have existed.

"Nelly," said Sylvia, a few days later, "you know you thought Captain Brentford an idiot."

"Yes."

"Well, he is the cleverest man in the British army."

"He might be that without ceasing to be an idiot," said Nelly.

"Nonsense — that is mere prejudice."

Nelly did not deny it.

"Well, why do you give way to it, then?"

She shrugged her shoulders.

"You are the most unaccountable of girls," cried Sylvia. "Does it not interest you to hear that the man you took for an idiot has passed everything that *can* be passed at Cambridge — no end of examinations!"

"He never passed an examination which enabled him to say 'Bo!' to a goose," said Nelly.

"Well, you can put him through it next time you see him," cried Sylvia, angrily, at which the other laughed.

"I gave you that opening because I thought it would please you," she said.

Perverse fits like this used often to take possession of her now, and when they did she stopped at nothing.—
One That Wins.

CAIRNES, JOHN ELLIOT, a British political economist; born at Castle Bellingham, County Louth, Ireland, December 26, 1823; died near London, July 8, 1875. He was educated at Trinity College, Dublin; studied law, and was admitted to the Irish bar, but devoted most of his time to writing for the press, mainly upon economical questions affecting Ireland. In 1856 he was appointed Professor of Political Economy in the University of Dublin; and in the next year his professional lectures were published under the title, *Character and Logical Method of Political Economy*. Not long after he contributed to *Fraser's Magazine* a number of valuable essays on *The Gold Question*, induced by the sudden decrease in the production of gold in California and Australia. In 1861 he was chosen Professor of Political Economy in Queen's College, and in the following year put forth a thoughtful work on *The Slave Power*, inspired by the great drama which was then being enacted in the United States. In 1866 he received the appointment of Professor of Political Economy and Jurisprudence in the University College of London. The remaining years of his life were mainly devoted to the revisal of the numerous papers which he had already published, and to the preparation of what may be regarded as his

chief work, *Some Leading Principles in Political Economy, Newly Expounded.*

COST OF PRODUCTION AND PRICES.

I venture to lay down broadly this proposition, that when an advance in the price of any of the great staples of industry becomes definitive (monopoly apart), there are two, and only two, adequate explanations of the fact: either the cost of producing the article (understanding by cost not the money outlay, but the real difficulties of production) has increased, or the cost of producing or obtaining money has diminished. A change of supply and demand will, indeed, produce temporary effects on prices; but, apart from principles already stated, it is incapable of permanently altering them. For example, the present [1873] high price of coal is certainly due to an increased demand for the commodity as its proximate cause. But will this high price become definitive? Only on one or other, or both, of the conditions I have stated being satisfied. If the increased demand can only be met by incurring increased physical difficulties of production so great as to need the present high rates to compensate them, then the present rates will become the normal rates for coal. Or, again—the cost of producing coal remaining the same—if the present prices, in consequence of the increased abundance of money, do not represent a greater real cost than the lower prices of former years, in this case, too, the present scale of prices will be maintained. Or, once more, if both these conditions are partially satisfied: if the real cost of producing coal be raised in some degree, and the real cost of obtaining money reduced in some degree:—on this assumption, also, we should be justified in expecting a continuance of the present rates. It thus appears that the question of an advance in price—where the advance becomes established and normal—is in all cases (monopoly apart) a question of cost of production. All explanations which fail to trace the phenomenon to one or other—or to some combination of these—are of the

kind which would place the earth upon an elephant, and the elephant upon a tortoise, leaving the tortoise to find his footing as best he may.—*Essays on Political Economy*.

CALDERON DE LA BARCA, PEDRO, a Spanish dramatist and poet; born at Madrid, January 17, 1600; died May 25, 1681. After receiving his early education in the Jesuit College at Madrid, he studied philosophy and scholastic theology in the University of Salamanca. On quitting the university he returned to Madrid, where his poetry and his talent for arranging gorgeous spectacular entertainments gained him the patronage of King Philip IV. In 1625, Calderon joined the army, and served with distinction in the Milanese and Low Countries, after which he was recalled by the King, and was employed to superintend the court amusements and write plays for the Royal Theater. In 1651 Calderon entered the Church, and was soon appointed to the Royal Chapel at Madrid, that he might be near the King. He continued to arrange the court spectacles, and wrote many dramas (*autos sacramentales*) for representation at the feast of Corpus Christi. His last work was written in his eightieth year. Calderon was the author of one hundred and twenty-two comedies, tragedies, and historical dramas, and seventy-two *autos* besides three hundred *preludes* and *sayentes* or *divertissements*. Among his works are: *Life Is a Dream*; *The Wonder Working Magician*; *Two Lovers of Heaven*; *The Constant Prince*; *Zenobia the Great*; *The Locks of Absalom*; *The Scarf and the Flower*; *The Brazen Serpent*; *The*

Fairy Lady; Love Survives Life; The Physician of His Own Honor; No Monster Like Jealousy; The Mayor of Zelamia; The Devotion of the Cross; The Purgatory of St. Patrick; The Divine Orpheus.

The subjoined extract is taken from *Life Is a Dream*. The plot of this play is as follows: Basilius, King of Poland, having learned by astrology that he shall one day lie prostrate at the feet of a fierce and cruel son, causes Sigismund, his eldest son, to be confined in a lonely tower, his existence being known to only one person, Clotaldo. Moved by remorse in his old age, he makes known in solemn assembly, and before his next heirs, Astolfo and Estrella, the fact of his son's birth, and declares his intention of giving Sigismund an opportunity to show his disposition. If he bear himself well, he shall yet inherit the kingdom; if ill, it shall be given to Astolfo and Estrella. Sigismund is then transported during sleep from his dungeon to the palace, and on his awakening is assured that he is the son of the King, and in rightful enjoyment of the luxury around him. But he behaves with such arrogance that the King orders that he shall again be put to sleep, and taken to the tower. In the meantime, a great part of the people, learning that there is a rightful heir to the throne, rise in rebellion, find Sigismund in his tower, and demand that he shall lead them. A battle ensues, and Basilius is defeated. He fulfils the prediction by throwing himself at the feet of Sigismund, who raises him, and in turn prostrates himself before him.

BASILIVS, CLOTALDO, and SIGISMUND, *asleep*.

Bas.—Hark, Clotaldo!

Clot.— My Lord here?

Thus disguised, your majesty?

Bas.— Foolish curiosity

Leads me in this lowly gear
To find out, ah, me! with fear,
How the sudden change he bore.

Clot.— There behold him, as before,
In his miserable state.

Bas.— Wretched Prince! unhappy fate!
Birth by baneful stars watched o'er!
Go and wake him cautiously,
Now that strength and force lie chained
By the opiate he has drained.

Clot.— Muttering something restlessly,
See, he lies.

Bas.— Let's listen; he
May some clear words repeat.

Sig.— Perfect Prince is he whose heat
Smites the tyrant where he stands,
Yes, Clotaldo dies by my hands,
Yes, my sire shall kiss my feet.

Clot.— Death he threatens in his rage.

Bas.— Outrage vile he doth intend.

Clot.— He my life has sworn to end.

Bas.— He has vowed to insult my age.

Sig.— On the mighty world's great stage,
'Mid the admiring nations' cheer,
Valor mine, that has no peer,
Enter thou: the slave so shunned
Now shall reign Prince Sigismund,
And his sire his wrath shall fear. [*He awakes.*]
But, ah me! Where am I? Oh!—

Bas.— Me I must not let him see. [*To Clotaldo.*]

Listening I close by will be,
What you have to do you know. [*He retires.*]

Sig.— Can it possibly be so?
Is the truth not what is seemed?

Am I chained and unredeemed?
 Art not thou my lifelong tomb,
 Dark old tower? Yes! What a doom!
 God! what wondrous things I've dreamed!

Clot.— Now in this delusive play
 Must my special part be taken:—
 Is it not full time to waken?

Sig.— Yes, to waken well it may.

Clot.— Wilt thou sleep the livelong day?
 Since we, gazing from below,
 Saw the eagle sailing slow,
 Soaring through the azure sphere,
 All the time thou waited here,
 Didst thou never waken?

Sig.— No,
 Nor even now am I awake,
 Since such thoughts my memory fill,
 That it seems I'm dreaming still;
 Nor is this a great mistake;
 Since if dreams could phantoms make
 Things of actual substance seem,
 I things seen may phantoms deem.
 Thus a double harvest reaping,
 I can see when I am sleeping,
 And when waking I can dream.

Clot.— What you may have dreamed of, say.

Sig.— If I thought it only seemed,
 I would tell not what I dreamed,
 But what I beheld I may.
 I awoke, and lo! I lay
 (Cruel and delusive thing!)
 In a bed whose covering,
 Bright with flowers from rosy bowers,
 Seemed a tapestry of flowers
 Woven by the hand of Spring.
 Then a crowd of nobles came,
 Who addressed me by the name
 Of their prince, presenting me
 Gems and robes, on bended knee.
 Calm soon left me, and my frame

Thrilled with joy to hear thee tell
Of the fate that me befell,
For, though now in this dark den,
I was Prince of Poland then.

Clot.—Doubtless you repaid me well?

Sig.—No, not well: for, calling thee
Traitor vile, in furious strife,
Twice I strove to take thy life.

Clot.—But why all this rage 'gainst me?

Sig.—I was master, and would be
Well revenged on foe and friend.
Love one woman could defend. . . .
That, at least, for truth I deem,
All else ended like a dream,
That alone can never end. [*The King withdraws.*]

Clot.—(*aside*).—From his place the King hath gone,
Touched by his pathetic words:—
(*aloud.*) Speaking of the king of birds
Soaring to ascend his throne,
Thou didst fancy one thine own;
But in dreams, however bright,
Thou shouldst still have kept in sight
How for years I tended thee,
For 'twere well, whoe'er we be,
Even in dreams to do what's right. [*Exit.*]

Sig.—That is true: then let's restrain
This wild rage, this fierce condition,
Of the mind, this proud ambition,
Should we ever dream again.
And we'll do so, since 'tis plain,
In this world's uncertain gleam,
That to live is but to dream:
Man dreams what he is, and wakes
Only when upon him breaks
Death's mysterious morning beam.
The King dreams he is a King,
And in this delusive way
Lives and rules with sovereign sway;
All the cheers that round him ring,
Born of air, on air take wing.

And in ashes (mournful fate!)
 Death dissolves his pride and state:
 Who would wish a crown to take,
 Seeing that he must awake
 In the dream beyond death's gate?
 And the rich man dreams of gold,
 Gilding cares it scarce conceals;
 And the poor man dreams he feels
 Want and misery and cold;
 Dreams he, too, who rank would hold;
 Dreams who bears toil's rough-ribbed hands;
 Dreams who wrong for wrong demands.
 And, in fine, throughout the earth,
 All men dream, whate'er their birth,
 And yet no one understands.
 'Tis a dream that I in sadness
 Here am bound, the scorn of fate;
 'Twas a dream that once a state
 I enjoyed of light and gladness.
 What is life? 'Tis but a madness.
 What is life? A thing that seems,
 A mirage that falsely gleams,
 Phantom joy, delusive res,
 Since is life a dream at best,
 And even dreams themselves are dreams.
 —*Translation of* DENIS FLORENCE MACCARTHY.

THE DYING EUSEBIO'S ADDRESS TO THE CROSS.

Tree, whereon the pitying skies
 Hang the true fruit love doth sweeten,
 Antidote of that first eaten,
 Flower of man's new paradise,
 Rainbow, that to tearful eyes
 Sin's receding flood discloses—
 Pledge that earth in peace reposes,
 Beauteous plant, all fruitful vine,
 A newer David's harp divine,
 Table of a second Moses;—
 Sinner am I, therefore I

Claim thine aid as all mine own,
Since for sinful man alone,
God came down on thee to die:
Praise through me thou hast won thereby,
Since for me would God have died,
If the world held none beside.
Then, O Cross! thou 'rt all for me,
 Since God had not died on thee
If sin's depths I had not tried.
Ever for thy intercession
Hath my faith implored, O Cross!
That thou wouldst not, to my loss,
Let me die without confession,
I, repenting my transgression,
Will not the first robber be
Who on thee confessed to God;
Since we two the same path trod,
And repent, deny not me
The redemption wrought on thee.

— *Translation of* MACCARTHY.

POLONIA'S HYMN.

To Thee, O Lord, my spirit climbs,
To Thee from every lonely hill
I burn to sacrifice my will
A thousand and a thousand times.
And such my boundless love to Thee
I wish each will of mine a living soul could be.

Would that my love I could have shown,
By leaving for Thy sake, instead
Of that poor crown that press'd my head,
Some proud, imperial crown and throne —
Some empire which the sun surveys
Through all its daily course and gilds with constant
 rays.

This lowly grot, 'neath rocks uphurled,
In which I dwell, though poor and small,
A spur of that stupendous wall,

The eighth great wonder of the world,
 Doth in its little space excel
 The grandest palace where a king doth dwell.

Far better on some natural lawn
 To see the morn its gems bestrew,
 Or watch it weeping pearls of dew
 Within the white arms of the dawn;
 Or view, before the sun, the stars
 Drive o'er the brightening plain their swiftly fading
 cars.

Far better in the mighty main,
 As night comes on, and clouds grow gray,
 To see the golden coach of day
 Drive down amid the waves of Spain.
 But be it dark or be it bright,
 O Lord! I praise Thy name by day and night.

Than to endure the inner strife,
 The specious glare, but real weight
 Of pomp and power, and pride, and state,
 And all the vanities of life;
 How would we shudder could we deem
 That life itself, in truth, is but a fleeting dream.

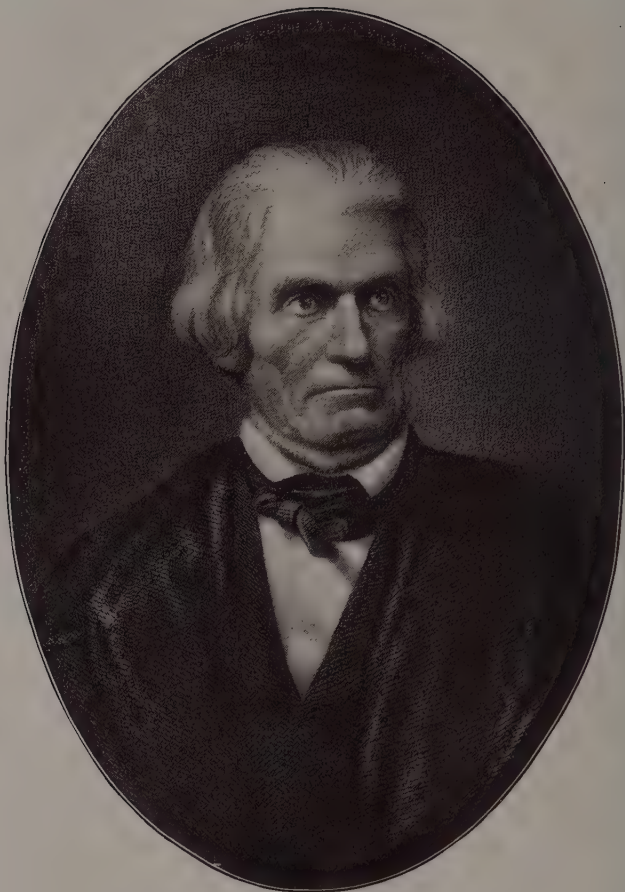
— *Translation of* MACCARTHY.

A STILL POORER MAN.

An ancient sage, once on a time, they say,
 Who lived remote, away from mortal sight,
 Sustained his feeble life as best he might
 With herbs and berries gathered by the way.
 "Can any other one," said he, one day,
 "So poor, so destitute as I be found?"

And when he turned his head to look around —
 He saw the answer: creeping slowly there
 Came an old man who gathered up with care
 The herbs which he had cast upon the ground.

— *Translation of* HELEN S. CONANT.



J. C. Calhoun.

CALHOUN, JOHN CALDWELL, an American statesman; born in Abbeville District, S. C., March 18, 1782; died at Washington, D. C., March 31, 1850. He was graduated from Yale in 1804, studied law at Litchfield, Conn., and began practice in 1807. He was a member of the State Legislature 1808-10; Member of Congress, 1811-17; Secretary of War, 1817-25; Vice-President of the United States, 1825-1831; United States Senator, 1831 and 1845-50; and Secretary of State, 1844-45.

He entered public life as a Democrat, and as early as 1810 began the dissemination of those doctrines of public policy which have ever since been paramount issues between parties. In 1816 Calhoun supported a protective tariff and the United States Bank, for which he introduced a bill in Congress. He was the only member of President Monroe's Cabinet who expressed the opinion that General Jackson transcended his orders in invading Florida in 1818. He was a strong defender of the institution of slavery and the doctrine of nullification, according to which any State has the right to reject any act of Congress which it may deem unconstitutional. This doctrine was declared by the State of South Carolina in 1829 in a document of which he was the author, and known as the "South Carolina Exposition." Previous to this the people of South Carolina had decided that the tariff was injurious to their commercial interests, and Calhoun thereupon became a free-trader. In 1832 a convention held in South Carolina decided to nullify the tariff and forcibly to resist the collection of revenue. They were dissuaded from this act of rebellion

by the declaration of President Jackson that upon their first overt act against the Federal Government Calhoun should be arrested as a traitor. It was he who forced the question of slavery on the North. He was a supporter of the "Missouri Compromise," and was largely instrumental in securing the admission of Texas to the Union.

Calhoun's works consist of a *Disquisition on Government*; a *Discourse on the Constitution and Government of the United States*, and several volumes of *Speeches*. A collected edition of his works, in six volumes, was published in 1853.

LIBERTY AND EQUALITY.

To perfect society, it is necessary to develop the faculties, intellectual and moral, with which man is endowed. But the mainspring to their development, and through this to progress, improvement, and civilization, with all their blessings, is the desire of individuals to better their condition. For this purpose liberty and security are indispensable. Liberty leaves each free to pursue the course he may deem best to promote his interest and happiness, as far as it may be compatible with the primary end for which government is ordained;—while security gives assurance to each that he shall not be deprived of the fruits of his exertions to better his condition. These, combined, give to this desire the strongest impulse of which it is susceptible; for to extend liberty beyond the limits assigned, would be to weaken the government and to render it incompetent to fulfill its primary end—the protection of society against dangers, internal and external. The effect of this would be insecurity; and of insecurity to weaken the impulse of individuals to better their condition, and thereby retard progress and improvement. On the other hand, to extend the powers of the government so as to contract the sphere as-

signed to liberty would have the same effect, by disabling individuals in their efforts to better their condition.

Herein is to be found the principle which assigns to Power and Liberty their proper spheres, and reconciles each to the other under all circumstances. For, if Power be necessary to secure to Liberty the fruits of its exertions, Liberty, in turn, repays Power with interest by increased population, wealth, and other advantages, which progress and improvement bestow on the community. By thus assigning to each its appropriate sphere, all conflicts between them cease; and each is made to co-operate with and assist the other in fulfilling the great ends for which government is ordained.

But the principle, applied to different communities, will assign to them different limits. It will assign a larger sphere to Power and a more contracted one to Liberty, or the reverse, according to circumstances. To the former there must be allotted, under all circumstances, a sphere sufficiently large to protect the community against danger from without and violence and anarchy within. The residuum belongs to Liberty. More cannot be safely or rightly allotted to it.

But some communities require a far greater amount of Power than others to protect them against anarchy and external dangers; and, of course, the sphere of Liberty in such must be proportionally contracted. The causes calculated to enlarge the one and contract the other are numerous and various. Some are physical;—such as open and exposed frontiers, surrounded by powerful and hostile neighbors. Others are moral;—such as the different degrees of intelligence, patriotism, and virtue among the mass of the community, and their experience and proficiency in the art of self-government. Of these, the moral are, by far, the most influential. A community may possess all the necessary moral qualifications in so high a degree as to be capable of self-government under the most adverse circumstances; while, on the other hand, another may be so sunk in ignorance and vice as to be incapable of forming a conception of Liberty, or of living, even when most favored by circumstances,

under any other than an absolute and despotic government. . . .

It follows, from what has been stated, that it is a great and dangerous error to suppose that all people are equally entitled to Liberty. It is a reward to be earned, not a blessing to be gratuitously lavished on all alike;—a reward reserved for the intelligent, the patriotic, the virtuous and deserving;—and not a boon to be bestowed on a people too ignorant, degraded and vicious to be capable either of appreciating or of enjoying it. Nor is it any disparagement to Liberty that such is and ought to be the case. On the contrary, its greatest praise—its proudest distinction—is that an all-wise Providence has reserved it as the noblest and highest reward for the development of our faculties, moral and intellectual. A reward more appropriate than Liberty could not be conferred on the deserving; nor a punishment inflicted on the undeserving more just than to be subjected to lawless and despotic rule. This dispensation seems to be the result of some fixed law;—and every effort to disturb or defeat it by attempting to elevate a people in the scale of Liberty above the point to which they are entitled to rise must ever prove abortive and end in disappointment. The progress of a people rising from a lower to a higher point in the scale of Liberty is necessarily slow;—and by attempting to precipitate we either retard or permanently defeat it.

There is another error, not less great and dangerous, usually associated with the one which has just been considered. I refer to the opinion that Liberty and Equality are so intimately united that Liberty cannot be perfect without perfect Equality.

That they are united to a certain extent—and that equality of citizens, in the eyes of the law, is essential to liberty in a popular government, is conceded. But to go further, and make equality of *condition* essential to liberty, would be to destroy both liberty and progress. The reason is that inequality of condition, while it is a necessary consequence of liberty, is, at the same time, indispensable to progress. In order to understand why

that is so it is necessary to bear in mind that the main-spring to progress is the desire of individuals to better their condition; and that the strongest impulse which can be given to it is to leave individuals free to exert themselves in the manner they may deem best for that purpose, as far at least as it can be done consistently with the ends for which government is ordained;—and to secure to all the fruits of their exertion. Now, as individuals differ greatly from each other in intelligence, sagacity, energy, perseverance, skill, habits of industry and economy, physical power, position and opportunity—the necessary effect of leaving all free to exert themselves to better their condition must be a corresponding inequality between those who may possess these qualities and advantages in a high degree and those who may be deficient in them. The only means by which this result can be prevented are either to impose such restrictions on the exertions of those who may possess them in a high degree as will place them on a level with those who do not, or to deprive them of the fruits of their exertion. But to impose such restrictions on them would be destructive of liberty;—while to deprive them of the fruits of their exertions would be to destroy the desire of bettering their condition. It is, indeed, this inequality of condition between the front and rear ranks in the march of progress which gives so strong an impulse to the former to maintain their position, and to the latter to press forward into their files. This gives to progress its greatest impulse. To force the front rank back to the rear, or attempt to push forward the rear into line with the front, by the interposition of the government, would put an end to the impulse and effectually arrest the march of progress.

These great and dangerous errors have their origin in the prevalent opinion that all men are born free and equal;—than which nothing can be more unfounded and false. It rests upon the assumption of a fact which is contrary to universal observation, in whatever light it may be regarded. It is, indeed, difficult to explain how an opinion so destitute of all sound reason ever could

have been so extensively entertained, unless we regard it as being confounded with another, which has some semblance of truth, but which, when properly understood, is not less false and dangerous. I refer to the assertion that all men are equal in the state of nature: meaning, by a state of nature, a state of individuality supposed to have existed prior to the social and political state, and in which men lived apart and independent of each other. If such a state ever did exist, all men would have been, indeed, free and equal to it; that is, free to do as they pleased, and exempt from the authority or control of others — as, by supposition, it existed anterior to society and government. But such a state is purely hypothetical. It never did or can exist, as it is inconsistent with the preservation and perpetuation of the race. It is, therefore, a great misnomer to call it *the state of nature*. Instead of being the natural state of man, it is, of all conceivable states, the most opposed to his nature — most repugnant to his feelings, and most incompatible with his wants. His natural state is the social and political — the one for which his Creator made him, and the only one in which he can preserve and perfect his race. As, then, there never was such a state as the so-called state of nature, and never can be, it follows that men, instead of being born in it, are born in the social and political state; and of course, instead of being born free and equal, are born subject not only to parental authority, but to the laws and institutions of the country where born, and under whose protection they draw their first breath.—
A Disquisition on Government.

CALLIMACHUS, a Greek poet, critic, and grammarian; born at Cyrene in Africa, about 310 B.C.; died at Alexandria, Egypt, about 240 B.C. For twenty years before his death he was at the head of the famous Alexandrian Library. He

was the most celebrated of the Alexandrian scholars and poets. His greatest work was a history of Greek literature, *Picture or Account of Writings of All Kinds*, in one hundred and twenty books. His style is elegant, though its beauties are the result of excessive elaboration rather than real poetic genius. This is what might be expected from the greatest grammarian and literary critic of the age living in an atmosphere of the concentrated knowledge of the then known world. Few ancient authors have had more numerous and able commentators. Quintilian ranks him as the prince of Greek elegiac poets. Ovid thought he displayed more art than genius. His writing were numerous; but of them there are now extant only six "Hymns to the Gods," and seventy-four short epigrams. Perhaps the best of these hymns is that to Artemis or Diana.

HYMN TO ARTEMIS.

Though great Apollo claim the poet's lyre,
Yet cold neglect may tempt Artemis's ire:—
Come, virgin goddess, and inspire my song,
To you the chase and sylvan dance belong.
And mountain sports; since first, with accents mild,
Whilst on his knee the Thunderer held his child:
"O grant me, Father," thus the Goddess said,
"To reign a virgin, and unspotted maid;
To me let temples rise, and altars smoke,
And men, by many names, my aid invoke.
Proud Phoebus else might with thy daughter vie,
And look on Dian with disdainful eye.
To bend the bow and aim the dart be mine:
I ask no thunder nor thy bolts divine.
At your desire, the Cyclops will bestow
My pointed shafts, and string my little bow.
Let silver light my virgin steps attend,
When to the chase with flying feet I bend;

Above the knee be my white garments rolled
In plaited folds, and fringed around with gold.
Let Ocean give me sixty little maids
To join the dance amid surrounding shades;
Let twenty more from fair Amnisius come,
All nine years old, and yet in infant bloom,
To bear my buskins and my dogs to feed,
When fawns in safety frisk along the mead,
Nor yet the spotted lynx is doomed to bleed.
Be mine the mountains, and each rural bower;
And give one city for thy daughter's dower.
On mountain-tops shall my bright arrows shine,
And with the mortal race I'll only join
When matrons, torn by agonizing throes,
Invoke Lucina to relieve their woes:
For at my birth the attendant Fates assigned
This task to me, in mercy to mankind,
Since fair Latona gave me to thy love,
And felt no pangs when blest by favoring Jove."

She spoke, and stretched her hands with infant art,
To stroke his beard, and gain her father's heart;
But oft she raised her little arms in vain.
At length, with smiles, he thus relieved her pain:
"Fair daughter, loved beyond the immortal race,
If such as you spring from a stolen embrace,
Let furious Juno burn with jealous ire;
Be mine the care to grant your full desire.
And greater gifts beside. From this blest hour
Shall thirty towns invoke Artemis's power:
Full thirty towns (for such high Jove's decree),
Ungirt by walls, shall pay their vows to thee;
O'er public ways Artemis shall preside,
And every port where ships in safety ride.
Nor shall those towns alone your power obey;
But you with other gods divide the sway
Of distant isles amid the watery main,
And cities on the continental plain,
Where mighty nations shall adore your name,
And groves and altars your protection claim."

The Thunderer spoke, and gave the almighty nod
That seals his will, and binds the immortal God:
Meanwhile the joyful Goddess wings her flight
To Creta's isle, with snowy mountains bright;
Thence from Dictynna's hills, and bending wood,
She seeks the caverns of the rolling flood;
And at her call the attendant virgins come,
All nine years old, and yet in infant bloom.
With joy Cæretus views the smiling choir;
And hoary Tethys feels reviving fire
When her bright offspring o'er the enamelled green
Trip with light footsteps, and surround their queen.

But thence to Melegonis's isle in haste
(Now Lipara) the sylvan Goddess passed—
The nymphs attending—and with wondering eyes,
Saw the brown Cyclops of enormous size,
Deep in their darksome dwelling under ground,
On Vulcan's mighty anvil turning round
A mass of metal hissing from the flame.
The Sea-god urges, and for him they frame
A wondrous vase, the liquor to contain
That fills his coursers on the stormy main.
With horror chilled, the timorous virgins eye
Stupendous giants rear their heads on high
Like cloud-capt Ossa rising o'er the field:
One eye, that blazed like some refulgent shield,
From each stern forehead glared pernicious fire.
Aghast they gaze, when now the monster dire
With stubborn strokes shake the resounding shore,
And the huge bellows through the caverns roar.
But when from fiercer flames the metal glows,
And the fixed anvil rings with heavier blows,
When ponderous hammers break the tortured mass,
Alternate thundering on the burning brass,
The nymphs no more endure the dreadful sight;
Their ears grow deaf, their dim eyes lose the light;
A deeper groan through laboring Ætna runs,
Appals the heart of old Sicania's sons,
Redoubles from Hesperia's coast around,

And distant Cynus thunders back the sound.
No wonder that Artemis's tender maids
Should sink with terror in these gloomy shades,
For when the daughters of the immortal gods,
With infant-clamors fill the blest abodes,
Arges or Steropes the mother calls
(Two Cyclops grim) from their infernal halls
To seize the froward child. No Cyclops come,
But, loudly threatening, from some inner room
Obsequious Hermes swift before her stands,
With blackened face, and with extended hands:
The frightened infant, thus composed to rest,
Forgets its cries, and sinks upon her breast.

But fair Artemis — scarce three summers old —
Could, with her mother, these dread scenes behold,
When Vulcan, won by her enchanting mien,
With welcome gifts received the sylvan queen:
Stern Bronté's knee the little Goddess prest,
And plucked the bristles from his brawny breast,
As if dire Alopecia's power had torn
The hairs that shall no more his chest adorn.
Now undismayed, as then, the Goddess cried,
"Ye mighty Cyclops, set your task aside,
And for Jove's daughter forge immortal arms,
To fright the savage race with wild alarms:
Sharp arrows to pursue the flying foe,
A sounding quiver, and a dreadful foe,
Such as Cyclonians use: for know that I
Descend, like Phœbus, from the realms on high;
And when some tusky boar resigns his life
Beneath my darts amid the sylvan strife,
The unwieldy victim shall reward your toil,
And hungry Cyclops gorge the grateful spoil."
She spoke; the tawny workmen swift obeyed,
And in one instant armed the immortal maid.

But now the Goddess, sought — nor sought in vain —
Pan, the protector of the Arcadian plain.
She found the god dividing 'mongst his hounds

The flesh of lynxes from Mænalea's grounds.
Six beauteous dogs, when first she came in view,
Swift from the pack the bearded shepherd drew:
One silver spangle round his body bears,
Two streaked with white, and three with spotted ears —
All fierce in blood; the weaker prey they slew,
And living lions to their kennel drew.
Seven more he gave of Sparta's hardy race,
Fleet as the winds, and active in the chase
Of fawns that climb the mountains' lofty steep,
And hares that never shut their eyes in sleep;
Skilled through the porcupine's dark haunts to go,
And trace the footsteps of the bounding roe.

The nymph accepting leads her hounds with speed
To verdant hills above the Arcadian mead;
And on the mountain's airy summit finds
(Sight wondrous to behold) five beauteous hinds,
That on Anaurus's flowery margin fed
(Where mossy pebbles filled his ample bed);
In size like bulls, and on their heads divine
High horns of beaming gold resplendent shine.

Soon as the vision opened on her eyes,
"These, these," she said, "shall be Artemis's prize!"
Then o'er the rocks pursued the mountain-winds,
Outstripped the dogs, and seized the flying hinds.
One unobserved escaped, but four remain
To draw her chariot through the ethereal plain.
The fifth, by Juno's wiles, took swift her way
Through Celadon's dark flood: the glorious prey
To Cerynæus's distant mountains run,
A future prize for great Alcmena's son.

Hail, fair Parthenia, beauteous Queen of Night,
Who hurled fierce Tityus from the realms of light:
I see the nymph in golden arms appear,
Mount the swift car, and join the immortal deer:
A golden zone around her waist she binds,
And reins of gold confine the bounding hinds.

But whither first, O Sacred Virgin, say,
Did your bright chariot whirl its airy way? —
To Hæmus's hills where Boreas fiercely blows
On wretched mortals frost and winter snows.
But whence the pine, and whence the kindling flame? —
The pine from Mysia's lofty mountain came;
Jove's thunder roared; red lightning streamed on high
To light the torch that blazes through the sky.—

Say, next, how oft the silver bow you drew,
And where, bright Queen, your vengeful arrows flew.—
An elm received the first, an oak the next;
The third a mountain savage deep transfixed.
More swift the fourth, like rattling thunder springs,
And hurls destruction from its dreadful wings
On realms accursed, where justice ne'er was shown
To sons of foreign states, or of their own,
Deep sunk in crimes! — How miserable they
'Gainst whom thy vengeance wings its distant way!
Disease devours the flocks; dire hail and rain
Destroy the harvest, and lay waste the plain.
The hoary sire, for guilty deeds undone,
Shaves his gray locks, and mourns his dying son.
In agonizing pangs — her babe unborn —
The matron dies; or, from her country torn,
To some inhospitable clime must fly,
And see the abortive birth untimely die.

Thrice happy nations, where, with look benign,
Your aspect bends; beneath your smiles divine
The fields are with increasing harvests crowned;
The flocks grow fast, and plenty reigns around;
Nor sire, nor infant son, black Death shall crave,
Till ripe with age they drop into the grave;
Nor fell Suspicion, nor relentless Care,
Nor peace-destroying Discord enter there:
But friends and brothers, wives and sisters, join
The feast in concord and in love divine.
O! grant your bard, and the distinguished few,
His chosen friends, these happy climes to view:

So shall Apollo's love, Artemis's praise,
And fair Latona's nuptials, grace my lays.

And when my soul-inspiring transport feels,
Your arms, your labors, and the fervid wheels
Of your swift car, that flames along the sky
To yonder courts of thundering Jove on high,
Your coming Acacesian Hermes waits,
And great Apollo stands before the gates,
To lift from off the car the sylvan prey,
While Hermes joyful bears your arms away;
Nor Phœbus e'er his helping hand denies.
But when Alcides scaled the lofty skies,
This task to him was by the gods decreed;
So, from his ancient labors scarcely freed,
Before the eternal doors the hero stands,
Expects the prey, and waits your dread commands.
In laughing crowds the joyous gods appear;
But chief the imperious step-dame's voice you hear
Loud o'er the rest, to see Tirynthus pull
The unwieldy weight of some enormous bull,
That with the hinder foot impatient spurns
The laboring god, as from the car he turns.
The brawny hero, though with toil opprest,
Approached the nymph, and quaintly thus address:
"Strike sure the savage beast; and man to thee
Will give the name before bestowed on me —
The Great Deliverer; let the timid hare,
And bearded goat, to native hills repair,
And there securely range: what ills proceed
From hares or goats that on the mountains feed! —
Wild boars and trampling bulls oft render vain
The peasants' toil, and waste the ripening grain;
Aim there your darts, and let the monsters feel
The mortal wound, and the sharp-pointed steel."

He spoke, renewed his toil, and heaved away
With secret gladness the reluctant prey.
Beneath the Phrygian oak his bones were burned,
And his immortal part to heaven returned;
Yet still tormented by fierce hunger's rage,

As when Theiodamas he durst engage;
Amnisian virgins from the car unbind
The sacred deer, and dress each panting hind;
Ambrosial herbage by their hands is given
From meadows sacred to the Queen of Heaven,
Where Jove's immortal coursers feed. They bring
Refreshing water from a heavenly spring
In golden cisterns of ethereal mould,
The draught more grateful from a vase of gold.
But you, fair nymph, called by the powers above,
Ascend the mansions of imperial Jove.—
The gods rose graceful, when the Virgin Queen,
With beauteous aspect, and with look serene,
By Phœbus's side assumed her silver throne,
Next him in power, and next in glory shone.

But when, with sportive limbs, the nymphs are seen
To dance in mazy circles round their queen
Near the cool fountains whence Inopus rose,
Broad as the Nile, and like the Nile o'erflows;
Or when to Pitané or Limnæ's meads,
Or Alæ's flowery field, the Goddess leads
The choir from Taurus black with human blood,
And turns disgusted from the Scythian brood,
That day my heifers to the stall retire,
Nor turn the greensward for another's hire.
Though nine years old, and in Tymphæa born,
Their limbs though sturdy, and though strong of horn
To drag the plough and cleave the mellow soil,
Yet would their necks o'erlabored, bend with toil,
When God himself leans downward from the sky,
Beholds the virgins with enraptured eye,
Detains his chariot, whence new glories pour,
Prolongs the day, and stops the flying hour.

What city, mountain, or what sacred isle,
What harbor boasts your most auspicious smile?
And of the attendant nymphs, that sportful rove
Along the hills, who most enjoys your love,
O Goddess, tell.— If you inspire their praise,
Admiring nations will attend my lays.

Your favor Perga, green Doliche boasts,
Taygetus's mountains, and Euripus's coasts;
And Britomartis, from Gertynya's grove,
Of all the nymphs enjoys distinguished love.

Fair Britomartis (skilled to wing the dart,
And pierce with certain wound the distant hart)—
Imperial Minos chased with wild desire
O'er Cretan hills, and made the nymph retire
To some far distant oak's extended shade,
Or sheltering grove, or marsh's watery bed.
Nine months the king pursued, with furious haste,
O'er rocks abrupt and precipices vast,
Nor once gave back; but when the blooming maid
Was just within his power, and none gave aid,
His grasp eluding, from the impending steep
Headlong she plunged amid the swelling deep.
But friendly fishers on the main displayed
Their nets wide-stretching to receive the maid,
And thus preserved her from a watery death,
Worn out with toil, and panting still for breath.
And in succeeding times Cydonians hence
Dyctyna* called the nymph; the mountain whence
She leapt into the sea bears Dicté's name,
Where annual rites record the virgin's fame.
On that blest day, fair nymph, is wove for thee
A garland from the pine or mastich-tree;
The myrtle-branch untouched, that durst assail
The flying maid, and rent her snowy veil:
And hence the man must bear Artemis's frown,
Who shall her altars with fresh myrtles crown.
The name Dyctyna, too, the Cretans gave
(From her who fearless plunged beneath the wave)
To you, fair Upis, from whose sacred brows
Resplendent glory with mild lustre flows.
But in your breast the nymph Cyrené shares
An equal place, and equal favor bears,
To whom in days of old your hands conveyed

* *Dyctyna*, and *Dicté*, from the Greek *δύκτρον*, "a net."

Two beauteous hounds, with which the warlike maid
Acquired renown before the Iolcian tomb.

All bright with locks of gold see Procris come,
Majestic matron — Cephalus's spouse —
Whom, though no virgin, you, great Goddess chose
Companion of the chase. But o'er the rest
Mild Anticlea, your regard possest:
Fair as the light, and dearer in your eyes,
She claims protection by superior ties.—
These first bore quivers; these you taught to wing
The sounding arrow from the trembling string;
With their right shoulders and white bosoms bare
They lead the chase, and join the sylvan war.

Your praises, too, swift Atalanta charm —
Jasius's daughter — whose resistless arm
O'erthrew the boar: you showed the nymph the art,
To incite the hounds and aim the unerring dart.
But Calydonian hunters now no more
Dispute the prize, since the fair Virgin bore
The glorious trophy to the Arcadian plain,
Where his white teeth record the monster slain:
Nor now shall Rhæcus nor Hylæus young
With lust inflamed, or with fell envy stung,
Lay hands unhallowed on the beauteous maid,
Or once approach her in the Elysian shade;
Since their torn entrails on Mænalia tell
How by her arm the incestuous centaurs fell.

Hail, bright Chitoné, hail! Auspicious queen,
With robes of gold, and with majestic mien!
In many temples many climes adore
Your name, fair guardian of Miletus's shore.—
The name Imbracia, Chesias, too, is given
To you, high throned among the powers of heaven
Since happy Nelus and the Athenian host
By your protection reached the fertile coast.
Great Agamemnon's hand a rudder bore.
To grace your temple on Bœotia's shore,
And gain your love, while adverse winds detain
The impatient Grecians from the roaring main,

Wild with delay, on rugged rocks they mourn
Rhamnusian Helen from her country torn.

When sudden frenzy seized the maddening brains
Of Prætus's daughters on the Achaian plains,
While o'er the inhospitable hills they roam,
You sought the maids and safe conducted home:
Of this two sacred fanes preserve the fame:
One to Coresia, from the virgin's name,
To Hemeresia one in Loussa's shades;
Mild Hemeresia cured the furious maids.

Fierce Amazonian dames, to battle bred,
Along the Ephesian plains by Hippo led,
With pious hands a golden statue bore
Of you, bright Upis, to the sacred shore;
Placed where a beech-tree's ample shade invites
The warlike band to join the holy rites:
Around the tree they clash their maiden shields,
With sounding strokes that echo through the fields;
Swift, o'er the shores, in wider circles spring,
Join hand in hand to form a mazy ring;
And beat, with measured steps, the trembling ground,
Responsive to the shrill pipe's piercing sound:
The bones of deer, yet uninspired and mute,
From which Athena formed a softer flute.
Discordant notes to lofty Sardis fly,
And Berecynthus's distant hills reply:
Hoarse-rattling quivers o'er their shoulders ring,
While from the ground with bounding feet they spring,
And after ages saw, with glad surprise,
A wondrous fabric round the statue rise,*
More rich, more beautiful, than Phœbus boasts,
With all his glory, on the Delphic coasts;
Nor yet Aurora's morning beams have shone
On such a temple or so fair a throne.
But soon fierce Lygdamis, descending down,
With impious threats to burn the Ephesian town,
In numbers like the sand an host prepares
Of strong Cimmerians, fed with milk of mares;
The bands unblest their sudden march began

* The temple of Diana at Ephesus.

From frozen plains where lowing Iö ran.
 Ah! wretched monarch, fated now no more
 To lead your legions to the northern shore;
 Who drove their chariots o'er Cayëster's mead
 Shall ne'er in Scythian climes their coursers feed;
 For bright Artemis guards the sacred towers,
 And on the approaching foe destruction pöurs.

Hail! great Munychia: for the Athenian bay
 And Pheræ's fertile shores confess your sway.
 Hail! bright Pheræa: and let none presume
 To offend Artemis, lest the avenging doom
 Fall heavy on their heads, which Ocneus mourned,
 When unsuccessful, from the field he turned
 For vows unpaid. Like her let none pretend
 To dart the javelin or the bow to bend;
 For when Atrides durst her grave profane,
 No vulgar death removed the fatal stain.
 Let none with eyes of love the nymph behold,
 Lest, like fond Otus and Orion bold,
 They sink beneath her darts. Let none decline
 The solemn dance, or slight the power divine:
 Even favored Hippo feels her vengeful ire,
 If from the unfinished rites she dares retire.
 Hail! Virgin Queen: accept my humble praise,
 And smile propitious on your poet's lays.

— *Translation of H. W. TYTLER.*

Some of the shorter poems of Callimachus have been given in the article ANTHOLOGY (*q. v.*). Several other of his monumental epigrams are cleverly expressed:

FOR TIMON OF ATHENS.

"Say, Timon, sunk in night, abhorr'st thou now
 The light above, or gloomy shades below?"—
 "I hate the shades, since filled with human kind
 In greater numbers than I left behind."

FOR CLEOMBROTUS.

Cleombrotus, high on a rock
Above Ambracia stood,
Bade Sol adieu, and, as he spoke,
Plunged headlong in the flood.
From no mischance the leap he took,
But sought the realms beneath,
Because he read in Plato's book
That souls live after death.

FOR HIMSELF.

Whoe'er with hallowed feet approaches near,
Behold, Callimachus lies buried here.
I drew my breath from famed Cyrene's shore,
And the same name my son and father bore.
My warlike sire in arms much glory won,
But brighter trophies graced his favored son;
Loved by the tuneful nine he sweetly sung,
And stopt the venom of the invidious tongue:—
For whom the muse beholds with favoring eyes
In early youth, she'll ne'er in age despise.
—*Translation of* TYTLER.

CALLISTRATUS, a Greek poet who flourished at Athens at an uncertain period. Some suppose him to be identified with the famous orator of that name who died in 361 B.C. He was the author of some commentaries on the ancient Greek poets which were held in high esteem by his countrymen, but which are now lost. He is said to have been the first to acquaint the Samians with the alphabet of twenty-four letters. Of the poems attributed to Cal-

listratus, only one is extant—the *Hymn* or rather drinking-song, in honor of Harmodius and Aristogiton, who (514 B.C.) fell in their attempt to put down the dynasty of the Pisistratidæ at Athens.

HARMODIUS AND ARISTOGITON.

I'll wreath my sword in myrtle bough,
The sword that laid tyrant low,
When patriots, burning to be free,
To Athens gave equality.

Harmodius, hail! though 'reft of breath,
Thou ne'er shall feel the stroke of death;
The heroes' happy isle shall be
The bright abode allotted thee.

I'll wreath my sword in myrtle bough,
The sword that laid Hipparchus low,
When at Athena's adverse fane
He knelt and never rose again.

While freedom's name is understood,
You shall delight the wise and good,
You dared to set your country free,
And gave her laws equality.

—*Translation of* DENMAN.

CALVERLEY, CHARLES STUART, an English barrister and poet; born at Martley, Worcestershire, December 22, 1831; died at London, February 17, 1884. He resumed the family name of Calverley, which his grandfather had changed to Blayds. He was educated at Harrow, at Balliol College, Oxford, and at Christ College, Cambridge, gain-

ing at both universities a great reputation for scholarship, eccentricity, and athletics. His verses and translations at college made him the model of the literary undergraduates with a turn to humor. His scholarly translations both from and into the classical languages are of themselves sufficient to have given him a literary reputation. In the line of "nonsense poetry" and parody he had few, if any, equals. He has written hymns, humorous poems, and *vers de société*, and made numerous clever translations into English and Latin. In 1872 he published a collection of poems under the title of *Fly Leaves*.

* LINES FOR ST. VALENTINE'S DAY.

Ere the moon the East hath crimsoned,
When the stars are twinkling there,
(As they did in Watts's Hymns and
Made him wonder what they were:)
When the forest-nymphs are beading
Fern and flower with silvery dew—
My infallible proceeding
Is to wake and think of you.

When the hunter's ringing bugle
Sounds farewell to field and copse,
And I sit before my frugal
Meal of gravy-soup and chops:
When (as Gray remarks) "the moping
Owl doth to the moon complain,"
And the hour suggests eloping—
Fly my thoughts to you again.

May my dreams be granted ever?
Must I aye endure affliction
Rarely realized, if ever,
In our wildest works of fiction?
Madly Romeo loved his Juliet;

Copperfield began to pine
 When he hadn't been to school yet —
 But their loves were cold to mine.

Give me hope, the least, the dimmest,
 Ere I drain the poison-cup:
 Tell me I may tell the chemist
 Not to make that Arsenic up!
 Else the heart must cease to throb in
 This my breast, and when, in tones
 Hushed, men ask, "Who killed Cock Robin?"
 They'll be told, "Miss Clara J ***s."

CALVERT, GEORGE HENRY, an American journalist and poet; born at Baltimore, Md., January 2, 1803; died at Newport, R. I., May 24, 1889. He was graduated from Harvard in 1823, and afterward studied in Germany. For several years after his return to America he was editor of *The Baltimore American*. In 1843 he made his home at Newport, R. I. His writings cover a wide range of topics, most of them bearing upon the literature of Germany, France, and Italy. He wrote *Poems* (1847); *Joan of Arc* (1860); *Goethe: His Life and Works* (1872); *Dante and His Latest Translators* (1873); *Brief Essays and Brevities* (1874); and *Three Score and Other Poems* (1883); *Count Julian* (a tragedy), and *Don Carlos* (a translation from Schiller.) There are also several dramatic sketches. At a later day he wrote essays upon English authors, among whom are Shakespeare, Coleridge, Wordsworth, and Shelley. Some of his best writing is con-

tained in the *Scenes and Thoughts in Europe* (First Series, 1846-52; Second Series, 1867). His prose is scholarly and refined, but much of his verse has been subjected to adverse criticism.

WASHINGTON.

Him have they raised, because
Of his great worth; and he has headed them,
For that they knew to value him. Had he
Been less, then they had passed him by; and had
Their squels lacked nobleness, his towering trunk
Scanted of genial sap, had failed to reach
Its proper altitude. No smiling time
Is this for hypocritical ambition
To cheat men's minds with virtue's counterfeit.
What made him Washington makes him the chief
Of this vast league — and that's *Integrity*,
The which his regal qualities enlinks
In one great arch, to bear the sudden weight
Of a new cause, and, strengthening ever, hold
Compact 'gainst time's all-whelming step.

— *Arnold and André.*

ARNOLD'S SOLILOQUY.

So armed is he with foresight, his broad eye
Unknowing balks the cheating future's practice.
He cautioned me against the flag of truce:
To let it pass might kindle now suspicion.
André himself will come, and he shall meet me
Within our lines. There is no other way.
He's young and venturesome; and then his risk
Is small to mine. And I risk naught: my life.
A soldier's life belongs not to himself:
'Tis war's light plaything. Mine I've often cast
Into the cannon's red-mouthed, deafening rage.
And for this unconditional sacrifice,
For trophies, victories, hardships, losses, wounds,
What have I? Poverty, neglect, injustice.

Defrauded of my pay; my claims contemned;
 My rank, my sword — won rank — long scanted me.
 My power as foe shall teach this wrangling Congress,
 My worth as friend. England is still my country.
 I've been a rebel; and I'll do deep penance
 For my disloyalty.— But if they win ——
 What sound is that? *Arnold the traitor!* Ha!
The traitor Arnold! Are my ears asleep
 And dreaming? There! Who spoke? I'll swear I
 heard it.

And now my eyes abet my ears. See there —
 A multitude of millions, millions, stretching,
 Stretching o'er mountains, prairies, endless, endless!
 One angry voice from all, *Arnold the traitor!*
 — *Arnold and André.*

ALFIERI AND DANTE.

Alfieri tells that he betook himself to writing because, in his miserable age and land, he had no scope for action, and that he remained single because he would not be a breeder of slaves. He utters the despair, to passionate tears, which he felt, when young and deeply moved by the traits of greatness related by Plutarch, to find himself in times and in a country where no great thing could be either said or acted. The feelings here implied are the breath of his dramas. In them a clear, nervous understanding gives rapid utterance to wrath, pride, and impetuous passion. Though great within his sphere, his nature was not ample and complex enough for the highest tragedy. In his composition there was too much of passion and too little of high emotion. Fully to feel and perceive the awful and pathetic in human conjunctions, a deep fund of sentiment is needed. A condensed tale of passion is not of itself a tragedy. To dark feelings, resolves, and deeds, emotion must give breadth and depth and relief. Passion furnishes crimes, but cannot furnish the kind and degree of horror which should accompany their commission. To give Tragedy the grand compass and sublime significance whereof it is susceptible, it is not enough that through the storm is visible the majestic

figure of Justice: the blackest clouds must be fringed with the light of Hope and Pity, while through them Religion gives vistas into the Infinite, Beauty keeping watch to repel what is partial or deformed. In Alfieri these great gifts are not commensurate with his power of intellect and passion. Hence, like the French classic dramatists, he is obliged to bind his personages into too narrow a circle. They have not enough of moral liberty. They are not swayed merely, they are tyrannized over, by the passions. Hence they want elasticity and color. They are like hard engravings.

Alfieri does not cut deep into character: he gives a clean outline, but broad, flat surfaces without finish of parts. It is this throbbing movement in details which imparts buoyancy and expression. Wanting it, Alfieri is mostly hard. The effect of the whole is imposing, but does not invite or bear close inspection. Hence, though he is clear and rapid, and tells a story vividly, his tragedies are not life-like. In Alfieri there is vigorous rhetoric, sustained vivacity, fervent passion; but no depth of sentiment, no play of a fleet, rejoicing imagination, nothing "visionary," and none of the "golden cadence of poetry." But his heart was full of nobleness. He was a proud, lofty man, severe but truth-loving and scornful of littleness. He delighted to depict characters that are manly and energetic. He makes them wrathful against tyranny, hardy, urgent for freedom, reclaiming with burning words the lost rights of man, protesting fiercely against oppression. There is in Alfieri a stern virility that contrasts strongly with Italian effeminateness. An indignant frown sets ever on his brow, as if rebuking the passivity of his countrymen. His verse is swollen with wrath. It has the clangor of a trumpet, that would shame the soft piping of flutes.

Above Alfieri, far above him and all other Italian greatness, solitary in the earliness of his rise, ere the modern mind had worked itself open, and still as solitary amidst the after-splendors of Italy's fruitfulness, is Dante. Take away any other great Poet or Artist, and in the broad, shining rampart wherewith genius has beautified

and fortified Italy there would be a mournful chasm: take away Dante, and you level the citadel itself, under whose shelter the whole compact cincture has grown into strength and beauty. Conceive the statuesque, grand imagination of Michael Angelo united to the vivid, homely particularity of Defoe, making pictures out of materials drawn from a heart whose rapturous sympathies ranged with Orphean power through the whole gamut of human feeling, from the blackest hate up to the brightest love, and you will understand what is meant by the term *Dantesque*. In the epitaph for himself, written by Dante and inscribed on his tomb at Ravenna, he says: "I have sung while traversing them, the abode of God, Phlegethon and the foul pits." Traversing must be taken literally. Dante almost believed that he had traversed them; and so does his reader, too, such is the control the Poet gains over the reader through his burning intensity and graphic picturesqueness. Like the mark of the fierce, jagged lightning upon the black night-cloud are some of his touches, as awful, as fearfully distinct, but not as momentary. . . . Dante's work is untranslatable. Not merely because the style, form, and rhythm of every great Poem being the incarnation of inspired thought, you cannot but lacerate the thought in disembodiment; but because, moreover, much of the element of its body, the words namely in which the spirit made itself visible, have passed away. To get a faithful English transcript of the great Florentine, we should need a diction of the fourteenth century, moulded by a more fiery and potent genius than Chaucer. Not the thoughts solely, as in every true poem, are so often virgin thoughts: the words, too, many of them, are virgin words. Their freshness and unworn vigor are there alone in Dante's Italian. Of the modern intellectual movement Dante was the majestic herald. In his poems are the mysterious shadows, the glow, the fragrance, the young, life-promising splendors of the dawn. The broad day has its strength and its blessings; but it can give only a faint image of the glories of its birth.—*Scenes and Thoughts in Europe*.



JOHN CALVIN.

CALVIN, JOHN, a Franco-Swiss ecclesiastical reformer; born at Noyon, France, July 10, 1509; died at Geneva, Switzerland, May 27, 1564. The family name seems to have been written, almost indifferently, Chauve, Chauvin, Cauvin, Caulvin, and otherwise. This, in accordance with a custom then prevalent among scholars, was somewhat Latinized into Calvus, or Calvinus. Calvin himself, when writing in French, usually signed his name "Jean Calvin." The name, however, in all its forms, has the same significance. It is simply the Latin *calvus*, the French *chauve*, "*bald*." The family of Calvin was in every way a respectable one. His father held a good civil and ecclesiastical position at Noyon. At the age of fourteen John Calvin became a pupil at the College de la March, in Paris, where he mastered the Latin language so thoroughly that it became almost vernacular to him. At first his attention was especially directed toward the study of law; but before long he turned more to theological studies, and as early as 1533 we find him strongly tinctured with the "new learning," which had sprung up in France, almost independently of the Lutheran movement in Germany. The "Protestants" — to use a term which has come to designate all those who in any way set themselves in opposition to the authority of the Church of Rome — were exposed to many persecutions, to elude which Calvin fled from place to place. In 1535 we find him at Basel, in Switzerland, where he seems to have prepared the first edition of his famous *Institutio Christianæ Religionis*. At all events, the book was first printed at Basel in the next

year, and contained a notable preface addressed to King Francis I. of France. For a couple of years more Calvin led a wandering life, until 1537, when, almost by accident, he found himself, at the age of twenty-eight, at Geneva, which was thenceforth his home during the greater part of his subsequent life.

The "Reformed Church" at Geneva — of which Calvin soon came to be the acknowledged head — was the State. It aimed to be a theocracy, which should not only direct all the public affairs of the city, but should also modify and control the social and religious life of the citizens. This predominant aim was pretty fairly attained during the remaining twenty-seven years of Calvin's life. There was for a while a sharp opposition; but an end was put to it in 1555, when the leaders of the opposition party were expelled from the city, and executed in effigy; and thereafter Calvin's authority in Geneva came to be an absolute political and religious supremacy.

The episode of the affair of Michael Servetus belongs mainly to the year 1553. Servetus had for many years promulgated doctrines which, in Calvin's view, were not only heretical but blasphemous. As early as 1546 Calvin had announced that if Servetus should ever come to Geneva, he would do all that in him lay to bring him to condign punishment — that "condign punishment," according to the idea of the age, meaning the putting of him to death. In 1553 Servetus was found at Geneva, endeavoring, it is said, to make his way from Germany to Italy. He was apprehended, and brought to trial, beyond all question through the exertions of Calvin. The trial lasted two months, Calvin taking a prominent part in it. Servetus was found guilty and sentenced to the stake.

Calvin thoroughly approved of the death punishment, but made some efforts to have the form of it changed from burning to some less painful mode of execution. These efforts, however, were unavailing, and Servetus was burned October 27, 1553.

Calvin held full sway at Geneva for nine years after his decisive victory in 1555. His health, however, began sensibly to fail in 1561; but his tenacity of will buoyed him up for two years, and he died in May, 1564, at the age of fifty-five. It had been alleged that he had come to be enormously rich. Referring to these statements he says: "I see what incites my enemies to urge these falsehoods. They measure me according to their own dispositions, believing that I must be heaping up money on all sides because I enjoy such favorable opportunities for doing so. But, assuredly, if I have not been able to avoid the reputation of being rich during my life, death will at last free me from this stain." And so it was. In his last will he disposed of all his property; it amounted in all to only \$225 — equal in our day to some eight or ten times as much. He was buried, according to his own special request, without any public display; and no monument marks his resting-place.

Calvin's works are very numerous, and nearly all of them have been translated into English. The collection of these put forth at Edinburgh by "The Calvin Translation Society" comprises more than fifty octavo volumes, including Letters. The works relating to Calvin, including biographies, would constitute a considerable library. An adequate Bibliography of Calvin is furnished in McClintock and Strong's *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature*.

To Calvin's great work, *The Institutes of the Christian Religion*, is prefixed a long Dedication, or properly Defence, addressed to "His Most Christian Majesty, Francis, King of the French:"

DEDICATION OF THE INSTITUTES.

When I began this work, Sire, nothing was farther from my thoughts than writing a book which would afterward be presented to your Majesty. My intention was only to lay down some elementary principles by which inquirers on the subject of religion might be instructed in the nature of true piety. And this labor I undertook chiefly for my countrymen, the French, of whom I apprehended multitudes to be hungering and thirsting after Christ, but saw very few possessing any real knowledge of him. But when I perceived that the fury of certain men in the kingdom had grown to such a height as to leave no room in the land for sound doctrine, I thought I should be usefully employed, if in the same work I delivered my instructions to them, and exhibited my Confession to you, that you may know the nature of that doctrine which is the object of such unbounded rage to those madmen who are now disturbing the country with fire and sword. For I shall not be afraid to acknowledge that this treatise contains a summary of that very doctrine which, according to their clamors, deserves to be punished with imprisonment, banishment, proscription, and flames, and to be exterminated from the face of the earth. I well know with what atrocious insinuations your ears have been filled by them, in order to render our cause most odious in your esteem; but your clemency should lead you to consider that if accusation be accounted a sufficient evidence of guilt, there will be an end of all innocence in words and actions. . . .

Therefore, I beseech you, Sire—and surely it is not an unreasonable request—to take upon yourself the entire cognizance of this cause, which has hitherto been confusedly and carelessly agitated, without any order of

law, and with outrageous passion rather than judicial gravity. Think not that I am now meditating my own individual defence, in order to effect a safe return to my native country: for, though I feel the affection which every man ought to feel for it, yet, under the existing circumstances, I regret not my removal from it. But I plead the cause of all the godly, and consequently of Christ himself, which, having been in these days persecuted and trampled on in all ways in your kingdom, now lies in a deplorable state; and this, indeed, rather through the tyranny of certain Pharisees than with your knowledge. . . . This is a cause worthy of your attention, worthy of your cognizance, worthy of your throne. This consideration constitutes true royalty, to acknowledge yourself in the government of your kingdom to be the minister of God. For where the glory of God is not made the end of the government it is not a legitimate sovereignty, but an usurpation. And he is deceived who expects lasting prosperity in that kingdom which is not ruled by the sceptre of God—that is, his holy word; for that heavenly oracle cannot fail, who declares that “where there is no vision the people perish.” . . .

Let not your Majesty be at all moved by those groundless accusations with which our adversaries endeavor to terrify you: as, that the sole tendency and design of this new gospel—for so they call it—is to furnish a pretext for seditions and to gain impunity for all crimes. . . . It is unjust to charge us with such motives and designs, of which we have never given cause for the least suspicion. Is it probable that we are meditating the subversion of kingdoms?—we who were never heard to utter a factious word; whose lives were ever known to be peaceable and honest while we lived under your government; and who now, even in our exile, cease not to pray for all prosperity to attend yourself and your kingdom. . . . But if the gospel be made a pretext for tumults—which has not yet happened in your kingdom; if any persons make the liberty of divine grace an excuse for the licentiousness of their vices—of whom I have known many—there are laws and legal penalties

by which they may be punished according to their deserts: only let not the gospel of God be reproached for the crimes of wicked men. . . .

But if your ears are so preoccupied with the whispers of the malevolent as to leave no opportunity for the accused to speak for themselves; and if these outrageous furies, with your connivance, continue to persecute with imprisonments, scourgings, tortures, confiscations, and flames, we shall, indeed, like sheep destined to the slaughter, be reduced to the greatest extremities. Yet shall we in patience possess our souls, and wait for the mighty hand of the Lord, which undoubtedly will in time appear, and show itself armed for the deliverance of the poor from their affliction, and for the punishment of their despisers, who now exult in such perfect security.—May the Lord, the King of kings, establish your throne in righteousness, and your kingdom with equity.—*Translation of JOHN ALLEN.*

The subjoined extracts from the *Institutes* are given in the translation of Allen:

THE HUMAN MIND NATURALLY ENDUED WITH THE KNOWLEDGE OF GOD.

We lay it down as a position not to be controverted that the human mind, even by natural instinct, possesses some sense of a deity. For, that no man might shelter himself under the pretext of ignorance, God hath given to all some apprehension of his existence, the memory of which he frequently and insensibly renews; so that as men universally know that there is a God, and that He is their Maker, they must be condemned by their own testimony for not having worshipped him, and consecrated their lives to his service. If we seek for ignorance of a deity, it is nowhere more likely to be found than among tribes the most stupid and farthest from civilization. But, as the celebrated Cicero observes, there is no nation so barbarous, no race so savage, as not to be firmly persuaded of the being of a God. Even those who in other

respects appear to differ but little from brutes always retain some sense of religion, so fully are the minds of men possessed with this common principle, which is closely interwoven with their original composition. Now, since there has never been a country or family, from the beginning of the world, totally destitute of religion, it is a tacit confession that some sense of the divinity is inscribed on every heart. Of this opinion idolatry itself furnishes ample proof; for we know how reluctantly man would degrade himself to exalt other creatures above him. — *Institutes, Book I., Chap. I., Sec. 1.*

THE HUMAN WILL AND CHOICE.

God hath furnished the soul of man with a mind capable of discerning good from evil, just from unjust; and of discovering, by the light of reason, what ought to be pursued or avoided. To this he hath annexed the Will, on which depends the Choice. The primitive condition of man was ennobled with these eminent faculties. He possessed Reason, Understanding, Prudence, and Judgment, not only for the government of his life on earth, but to enable him to ascend even to God and eternal felicity. To these were added Choice, to direct the appetites, and regulate all the organic motions; so that the Will was left entirely to the government of reason. In his integrity man was endowed with Free Will, by which, if he had chosen, he might have obtained eternal life. Adam, therefore, could have stood if he would, since he fell merely by his own Will; but because his Will was flexible to either side, and he was not endued with constancy to persevere, therefore he so easily fell. Yet his choice of good and evil was free; and not only so, but his Mind and Will were possessed of consummate rectitude, and all his organic parts were rightly disposed to obedience, till, destroying himself, he corrupted all his excellencies. . . .

If any object that he was placed in a dangerous situation on account of the imbecility of this faculty of Free Will, I reply that the station in which he was placed was sufficient to deprive him of all excuse. For it would

have been unreasonable that God should be confined to this condition of making man so as to be incapable either of choosing or of committing any sin. It is true that such a nature would have been more excellent; but to expostulate with God as though he had been under any obligation to bestow this upon man were unreasonable and unjust in the extreme, since it was at his choice to bestow as little as He pleased. But why He did not sustain him with the power of perseverance remains concealed in his mind. Man had received the power, indeed, if he chose to exert it; but he had not the will to use that power: for the consequence of this will would have been perseverance. Yet there is no excuse for him. He received so much that he was the voluntary procurer of his own destruction; but God was under no necessity to give him any other than an indifferent and mutable will, that from his fall He might educe matter for His own glory. — *Institutes, Book I., Chap. XV., Sec. 7.*

THE DOCTRINE OF ORIGINAL SIN.

It is not my intention to discuss all the definitions given by writers; I shall only produce one which I think perfectly consistent with the truth. Original Sin, therefore, appears to be an hereditary pravity and corruption of our nature, diffused through all the parts of the soul; rendering us obnoxious to the Divine wrath, and producing in us those works which the Scripture calls “works of the flesh.” These two things should be distinctly observed: first, our nature being so totally vitiated and depraved, we are, on account of this very corruption, considered as convicted and justly condemned in the sight of God, to whom nothing is acceptable but righteousness, innocence, and purity. And this liableness to punishment arises not from the delinquency of another; for when it is said that the sin of Adam renders us obnoxious to the Divine judgment, it is not to be understood as if we, though innocent, were undeservedly loaded with the guilt of sin; but because we are all subject to a curse in consequence of his transgression he is therefore said to have involved us in guilt. Nevertheless, we derive

from him not only the punishment, but also the pollution to which the punishment is justly due. And therefore infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness, not by the sinfulness of another. For though they have not yet produced the fruits of their iniquity, yet they have the seed of it within them; even their whole nature is, as it were, a seed of sin, and therefore cannot but be odious and abominable to God. Whence it follows that it is properly accounted sin in the sight of God, because there could be no guilt without crime.

The other thing to be remarked is that this depravity never ceases in us, but is perpetually producing new fruits—those “works of the flesh” which we have before described—like the emission of flame and sparks from a heated furnace, or like the streams of water from a never-failing spring. Therefore, those who have defined original sin as a deprivation of the original righteousness which we ought to possess, though they comprise the whole of the subject, yet have not used language sufficiently expressive of its operation and influence. For our nature is not only destitute of all good, but it is so fertile in all evils that it cannot remain inactive. Those who have called it *concupiscence* have used an expression not improper, if it were only added (which is far from being conceded by most persons) that everything in man—the understanding and will, the soul and body—is polluted and engrossed by this concupiscence; or, to express it more briefly, that man is, of himself, nothing but concupiscence.—*Institutes, Book II., Chap. X., Sec. 10.*

THE ETERNAL ELECTION, OR PREDESTINATION.

The Covenant of Life not being equally preached to all, and among those to whom it is preached not always finding the same reception, this diversity discovers the wonderful depth of the Divine judgment. Nor is it to be doubted that this variety always follows, subject to the decision of God’s eternal election. If it be evidently the

result of the Divine will that salvation is freely offered to some and others are prevented from attaining it, this immediately gives rise to important and difficult questions, which are incapable of any other explanation than by the establishment of pious minds in what ought to be received concerning election and predestination: a question, in the opinion of many, full of perplexity; for they consider nothing more unreasonable than that of the common mass of mankind some should be predestined to salvation and others to destruction. But how unreasonably they perplex themselves will afterward appear from the sequel of our discourse. Besides, the very obscurity which excites such dread not only displays the utility of this doctrine, but shows it to be productive of the most delightful benefit. We shall never be clearly convinced, as we ought to be, that our salvation flows from the fountain of God's free mercy, till we are acquainted with his eternal election, which illustrates the grace of God by this comparison—that he adopts not all promiscuously to the hope of salvation, but gives to some what he refuses to others. Ignorance of this principle evidently detracts from the divine glory, and diminishes real humility. . . . In ascribing the salvation of the “remnant” of the people to “the election of grace,” Paul clearly testifies that it is then only known that God saves whom he will of his mere good pleasure. . . . And hence the Church rises to our view, which otherwise, as Bernard justly observes, could neither be discovered nor recognized among creatures, being in two respects wonderfully concealed in the bosom of a blessed predestination and in the mass of a miserable damnation. . . .

The discussion of predestination is made very perplexed, and therefore dangerous by human curiosity, which no barriers can restrain from wandering into forbidden labyrinths, and soaring beyond its sphere, as if determined to leave none of the Divine secrets unscrutinized or unexplored. As we see multitudes guilty of this arrogance and presumption, it is proper to admonish them of their duty in this respect. Let them remember

that when they inquire into predestination they penetrate into the inmost recesses of the Divine wisdom, where the careless and confident intruder will obtain no satisfaction to his curiosity, but will enter a labyrinth from which he will find no way to depart. For it is unreasonable that man should scrutinize with impunity those things which the Lord hath determined to be hidden in himself; and investigate, even from eternity, that sublimity of wisdom which God would have us to adore, not comprehend, to promote our admiration of his glory. The secrets of his will which he determined to reveal to us he discovers in his word, and these are all that he foresaw would concern us or conduce to our advantage. . . .

In conformity to the clear doctrine of Scripture, we assert that, by an eternal and immutable counsel, God hath once for all determined both whom he would admit to salvation, and whom he would condemn to destruction. We affirm that this counsel, as far as concerns the elect, is founded on his gratuitous mercy, totally irrespective of human merit; but that to those whom he devotes to condemnation the gate of life is closed by a just and irreprehensible but incomprehensible judgment. In the elect we consider calling as an evidence of election, and justification as another token of its manifestation, till they arrive in glory, which constitutes its completion. As God seals his elect by vocation and justification, so, by excluding the reprobate from the knowledge of his name and the sanctification of his Spirit, he affords an indication of the judgment that awaits them. — *Institutes, Book III., Chap. XXI., Sec. 1-7.*

THE SACRAMENTS.

Our two Sacraments [Baptism and the Lord's Supper] present us with a clearer exhibition of Christ, in proportion to the nearer view of him which men have enjoyed since he was really manifested by the Father in the manner in which he had been promised. For baptism testifies to us our purgation and ablution; the eucharistic supper testifies our redemption. Water is a figure of

ablution, and blood of satisfaction. These things are both found in Christ, who, as the Scripture says, "came by water and blood;" that is, to purify and redeem. Of this the Spirit of God is a witness; or, rather, there are three that bear witness—the Spirit, the Water, and the Blood. In the Water and the Blood we have a testimony of purgation and redemption; and the Spirit, as the principal witness, confirms and secures our reception and belief of this testimony. This sublime mystery was strikingly exhibited on the cross, when blood and water issued from Christ's sacred side; which, on this account, Augustine has justly called "the fountain of our sacraments." And there is no doubt, if we compare one time with another, but that the more abundant grace of the Spirit is also here displayed. For that belongs to the glory of the Kingdom of Christ; as we gather from various places, and especially from the seventh chapter of John. In this sense we must understand that passage where Paul, speaking of the legal institutions, says, "which are a shadow of things to come, but the body is of Christ." His design in this declaration is not to deny the efficacy of those testimonies of grace in which God was formerly pleased to attest his veracity to the fathers, as he does to us now in baptism and the sacred supper; but to represent the comparative superiority of what has been given to us, that no one might wonder at the ceremonies of the law having been abolished at the advent of Christ.—*Institutes, Book IV., Chap. XV., Sec. 22.*

OBEDIENCE TO RULERS.

But in the obedience which we have shown to be due to the authority of governors, it is always necessary to make one exception; and this is entitled to our first attention: that it do not seduce us from our obedience to Him to whose will the desires of all kings ought to be subject, to whose decrees all their commands ought to yield, to whose majesty all their sceptres ought to submit. And, indeed, how preposterous it would be for us, with a view to satisfy men, to incur the displeasure of Him on whose account we yield obedience to men? The

Lord, therefore, is the King of kings, who, when He hath opened his sacred mouth, is to be heard alone—above all, for all, and before all. In the next place, we are subject to those men who preside over us; but no otherwise than in Him. If they command anything against Him, it ought not to have the least attention. Nor in this case ought we to pay any regard to all that dignity attached to magistrates; to which no injury is done when it is subjected to the unrivalled and supreme power of God. On this principal Daniel denied that he had committed any crime against the King in disobeying his impious decree; because the King had exceeded the limits of his office, and had not only done an injury to men, but by raising his arm against God had degraded his own authority. . . .

Courtly flatterers excuse themselves and delude the unwary when they deny that it is lawful for them to refuse compliance with any command of their kings: as if God had resigned his right to mortal men when He made them rulers of mankind; or as if earthly power were diminished by being subordinated to its Author, before whom even the principalities of heaven tremble with awe. I know what great and present danger awaits this constancy, for kings cannot bear to be disregarded without the greatest indignation; and “the wrath of a king,” says Solomon, “is as messengers of death.” But since this edict has been proclaimed by that celestial herald, Peter, “We ought to obey God rather than men,” let us console ourselves with this thought, that we truly perform the obedience which God requires of us when we suffer anything rather than deviate from piety. And that our hearts may not fail us, Paul stimulates us with another consideration; that Christ has redeemed us at the immense price which our redemption cost Him, that we may not be submissive to the corrupt desires of men, much less be slaves to their impiety.—*Institutes, Book IV., Chap. XX., Sec. 22.*

In some of his private letters Calvin briefly describes his connection with the arrest, trial, and con-

demnation of Servetus. Writing to Farel, under date of August 20, 1553, he says:

ARREST AND CONDEMNATION OF SERVETUS.

We have now new business in hand with Servetus. He intended, perhaps, passing through the city; for it is not yet known with what design he came. But after he had been recognized, I thought that he should be detained. My friend Nicholas summoned him on a capital charge. On the following day he adduced against him forty written charges. He at first sought to evade them. Accordingly we were summoned. He impudently reviled me, just as if he regarded me as obnoxious to him. I answered him as he deserved. At length the Senate pronounced all the charges proven. Of the man's effrontery I will say nothing; but such was his madness that he did not hesitate to say that devils possessed divinity; yea, that many gods were individual devils, inasmuch as deity had been substantially communicated to those equally with wood and stone. I hope that sentence of death will at least be passed upon him; but I desire that the severity of the punishment may be mitigated.

Three months later Calvin again writes to Farel, giving him information as to the fate of Servetus:

Behold what will give you some gratification. The messenger has returned from the Swiss Churches. They are unanimous in pronouncing that Servetus has now renewed those impious errors with which Satan formerly disturbed the Church, and that he is a monster not to be borne. . . . He was condemned; he will be led forth to punishment to-morrow. We endeavored to alter the mode of his death, but in vain. Why we did not succeed I defer for narration till I see you.—*Letters; translation of* DAVID CAMPBELL.

CAMDEN, WILLIAM, an English historian and antiquary; born at London, May 2, 1551; died at Chiselhurst, Kent, November 9, 1623. Having received his early education at Christ's Hospital and St. Paul's School, he entered Magdalen College, Oxford. In 1575 he became second master of Westminster School. He devoted his leisure to the study of British antiquities, and in 1586 published a Latin work under a title signifying *Britain; or a Chorographical Description of the Most Flourishing Kingdom of England, Scotland, Ireland, and the Adjacent Islands, from Remote Antiquity*. In 1593 Camden was made head-master of Westminster School, and in 1597 Clarencieux Kings-at-Arms. The year before his death he founded a professorship of history at Oxford. Besides *Britannia* he published *An Account of the Monuments and Inscriptions in Westminster Abbey; A Collection of Ancient English Historians; Remains of a Greater Work Concerning Britain*, and a Latin work, the *Annals of the Reign of Queen Elizabeth*. He also, at the direction of James I., wrote a Latin *Narrative of the Gunpowder Plot*. *Britannia* was translated into English by Dr. Philemon Holland in 1610. The last edition is that of Mr. Gough, 1789. It is a treasury of antiquarian knowledge.

THE DERIVATION OF THE NAME BRITAIN.

Who were the oldest, and consequently first inhabitants of this island, and whence the name of Britain is derived, has given rise to a variety of opinions, and many (as one expresses it) have with little ground taken upon them to determine this point. Nor can we ex-

pect greater certainty on this head than other nations, who (except those whose original is assigned in Scripture) as well as ourselves, lie under a cloud of darkness, error, and ignorance about their origin. Nor, indeed, can it be otherwise considering how deeply the truth must be sunk in the revolutions of so many ages. The first inhabitants of countries had something else to attend to than transmitting their history to posterity. And had they been ever so much inclined to do it, they were very ill qualified for it, from their uncivilized, unsettled life, engaged in war, and consequently unassisted by letters, the attendants of civilization, peace, and leisure, and the only means of preserving the memory of transactions, and transmitting them to the latest posterity. Besides, the Druids, who were the ancient priests of the Britons and Gauls, and were supposed to preserve past facts, and the Bards, who celebrated great exploits, did not think it lawful to commit anything to writing and books; and if they had done so, length of time and the many great changes and devastations would certainly have destroyed all memorials, when stones, pyramids, obelisks, and other monuments, which seem more calculated than brass itself to preserve such memorials, have long fallen a prey to the ravages of time. But in succeeding ages there were not wanting in many nations persons who wished to supply these defects, and, not being able to relate the truth, endeavored at least to amuse their readers by inventing stories, dressed up with an agreeable variety, and founded on certain opinions of their own about the origin and names of nations. Many persons, neglecting the pursuit of truth, presently embraced these, and more adopted them as true on account of the agreeableness of the fiction.

Not to mention one writer among ourselves (whom I wish I could not charge with this suspicion) Geoffrey of Monmouth, in the reign of Henry II., published a *History of Britain*, translated, as he pretends, from the British language, in which he relates that Brute, of Trojan extraction, son of Silvius, grandson of Ascanius, great-grandson of the great Æneas (who derived his

descent from Jupiter himself, having the goddess Venus for his mother), having killed his mother at his birth, and his father accidentally in hunting, as had been foretold by the magacines, flying his country, made his way to Greece. There he rescued from slavery the descendants of Helenus, son of Priam, defeated King Pandrasus, married his daughter, and setting sail with the remains of the Trojans, and landing in the island Leogetia, was warned by the oracle of Diana to come to this Western island. Sailing thence by the pillars of Hercules, where he escaped the Sirens, and afterwards by the Tyrrhenian sea, he came into Aquitain, routed in a pitched battle Golfar the Pict, King of Aquitain, with twelve princes of Gaul, and founded the city of Tours (for which last he cites Homer), and, after overrunning Gaul, crossed over to this island, then inhabited by giants, whom he defeated, with their monstrous chieftain Gogmagog, and left his name to Britain in the year of the world 2855—334 years before the first Olympiad, and 1108 before Christ. Thus Geoffrey. Others give other derivations of the name of Britain. Sir Thomas Eliot, a person of great learning, fetches it from the Greek *Prutaneis*, by which name he finds the Athenians called the administrators of their public revenues. Humphrey Lloyd, who in the knowledge of antiquity has established a superior reputation among us, most confidently refers it to the British word *Pridcain*, *q. d.* "*white figure*." Pomponius Lætus says the Bretons from Armorica in France gave it its name. Goropius Becanus mentions that the Danes made a settlement here and called it *Bridanium*, *q. d.* *Free Denmark*. Others deduce it from *Brutenia*, a country in Germany, Bodinus from the Spanish word *Bretta*, signifying "*Land*," Forcatulus from *Brithin*, a word used, as we learn from Athenæus, by the Greeks as a sort of drink; others from the Brutii in Italy. . . . As to those silly sciologists who pretend it derived from the *brutal* manners of the inhabitants, they are beneath our notice.—*Britannia*.

CAMERON, VERNEY LOVETT, an English naval officer and explorer; born at Weymouth, July 1, 1844; died at Leighton Buzzard, March 26, 1894. He received the appointment of naval cadet in 1857, became midshipman in 1860, sub-lieutenant in 1863, lieutenant in 1865, and commander in 1876. He served for several years on the East Coast of Africa, where he had occasion to witness the atrocities connected with the slave-trade in that quarter. In 1872 an expedition was projected under the auspices of the Royal Geographical Society for the relief of Livingstone, then supposed to be lost somewhere in the interior of equatorial Africa; and, after some changes, the command of this expedition finally devolved upon Lieutenant Cameron. The expedition left Zanzibar in February, 1873. They arrived at Unyanyembe near Lake Tanganyika, in October, and there learned that Livingstone had died the preceding May. The original purpose of the expedition having been thus thwarted, Cameron resolved to cross the continent of Africa. The journey occupied in all about three years, during which he traversed nearly 3,000 miles on foot between the east and west shores of Africa. The greater part of this journey lay through regions which had been visited by no white man except a few Portuguese slave hunters from the west coast. Upon his return to England Cameron published under the title of *Across Africa*, an elaborately illustrated narrative of this long journey, which procured for him the honorary degree of D.C.L. from the University of Oxford, the Founder's Medal of the Royal Geographical Society, the Grande Medaille d'Or of the French Geographical

Society, the Gold Medal of the Portuguese Geographical Society, a gold medal from the King of Italy, and numerous other distinctions. In the Autumn of 1878 Commander Cameron set out on a tour, through Asia Minor and Persia, to India, with the object of showing the feasibility of constructing a railroad from the Mediterranean to India without following the course of the Euphrates.

HAVOC OF THE SLAVE-TRADE IN THE INTERIOR.

We passed the sites of many deserted villages which had been destroyed quite lately, once the homes of happy and contented people. Where now were those who built them and cultivated the surrounding fields? Driven off as slaves, massacred by villains engaged in a war in which these poor wretches had no interest, or dead of starvation and disease in the jungle. Africa is bleeding out her life-blood at every pore. A rich country, requiring only labor to render it one of the greatest producers in the world, is having its population—already far too scanty for its needs—daily depleted by the slave-trade and internecine war. Should the present state of affairs be allowed to continue, the country will gradually relapse into jungles and wilds, and will become more and more impenetrable to the merchant and traveller.—*Across Africa, Chap. XII.*

This description belongs more especially to the region east of Lake Tanganyika, nominally, at least, subject to the Sultan of Zanzibar. As Cameron went further west the horrors of slave-hunting became even more atrocious. Kawélé, on Lake Tanganyika, is the great emporium of the traffic between the east and west coasts.

TRADE AND BUSINESS AT KAWÉLÉ.

One of the sights here is the market, held daily between half-past seven and ten in the morning, and again in the afternoon, in an open space in the town close to the shore. Among the crowd of buyers and sellers there circulate parties who have travelled from a distance to this central mart to endeavor to dispose of their slaves and ivory; and, the whole of the bargaining being carried on at the top of the voice, the noise is almost deafening. A curious currency is in vogue here—everything being priced in beads called *sofi*, something in appearance like small pieces of broken pipe-stem. At the commencement of the market, men with walletsful of these beads deal them out in exchange for others to people desirous of making purchases; and when the mart is closed they receive them again from the market-people, and make a profit on both transactions, after the manner usual among money-changers.

To obtain boats to proceed on my Tanganyika cruise was my first consideration. I discovered a good one belonging to Syde ibn Habib, and managed to hire it from his agent, though at an exorbitant rate. The arrangement of the hiring was rather amusing. Syde's agent wished to be paid in ivory, of which I had none; but I found that Mohammed ibn Sahib had ivory, and wanted cloth. Still, as I had no cloth, this did not assist me greatly until I heard that Mohammed ibn Gharib had cloth, and wanted wire. This I fortunately possessed. So I gave Mohammed ibn Gharib the requisite amount in wire, upon which he handed over the cloth to Mohammed ibn Sahib, who, in his turn, gave Syde ibn Habib's agent the wished-for ivory. Then he allowed me to have the boat.—*Across Africa, Chap. XIV.*

AN AFRICAN POTTER AT WORK.

I was much interested at Kisungi, on Lake Tanganyika, by watching a potter at her work. She first pounded with a pestle, such as they use in beating corn, enough

earth and water for making one pot, until it formed a perfectly homogeneous mass. Then putting it on a flat stone, she gave it a blow with her fist, to form a hollow in the middle, and worked it roughly into shape with her hands, keeping them constantly wet. She then smoothed out the finger marks with a corn-cob, and polished the pot with pieces of gourd and wood—the gourd giving it the proper curves; finally ornamenting it with a sharp-pointed stick. I went to examine the work, wondering how it would be taken off the stone, and the bottom shaped, and found that no bottom had yet been formed. But after the vessel had been drying four or five hours in a shady place, it was sufficiently still to be handled carefully, and a bottom was then worked in. From beginning to pound the clay till the pot—holding about three gallons—was put aside to dry occupied thirty-five minutes, and providing it with a bottom might take five or ten minutes more. The shapes are very graceful, and wonderfully truly formed, many being like the amphora in the Villa Diomed at Pompeii.—*Across Africa, Chap. XVI.*

Cameron and his party left the Tanganyika region in May, 1874, and, in company with a slave-caravan, set out for Nyangwé, on the river Lualaba, which Stanley has shown to be the upper course of the Kongo, though Livingstone, who had tracked its windings for perhaps two thousand miles, died in the firm persuasion that this river was none other than the upper course of the Nile. Nyangwé is about 5 degrees south of the equator, and almost midway between the eastern and western coasts of Africa. This is the extreme point of the north and west reached by Livingstone in either of his last journeys. Cameron soon found convincing proof that the Lualaba could not be the Nile. The volume of water was at least five times greater than that of the White Nile at Gondokoro, after it has

received the last of its affluents; and, moreover, the elevation of Nyangwé is considerably lower than that of Gondokoro; so that if the Lualaba were indeed the Nile, it would have to run uphill for wellnigh a thousand miles, and lose four-fifths of its water on the way. He therefore came theoretically to the conclusion, soon to be practically demonstrated by Stanley, that "This great stream must be one of the headwaters of the Kongo, for where else could that giant among rivers—second only to the Amazon in its volume—obtain the two million cubic feet of water which it unceasingly pours each second into the Atlantic."

Cameron was eager to descend the Lualaba from Nyangwé to its mouth, but for many reasons found it impossible to do so; and finally, in September, 1874, set out southwestward upon that long journey which was after fifteen months to bring him to the Portuguese settlement of Benguela, on the western coast. During the most of this journey he travelled in company, or, in a fashion, under the escort, of gangs of slave-hunters; at one time being detained for months by Kasongo, a native king through whose territory he was trying to make his way.

KING KASONGO OF URUA.

The vast territory claimed by Kasongo is divided into many districts, each governed by a *kilolo* or captain. Some of these are hereditary governors, and others are appointed by Kasongo for a term of four years. At the expiration of that time they may either be reappointed or transferred to another district, if they have given satisfaction, or be relegated to private life; but if Kasongo is displeased with them, he orders them to be deprived of noses, ears, or hands. The punishments inflicted by Kasongo and those in high authority among his chiefs

are death and mutilation. A nose, finger, lip, half or the whole of an ear, are cut off for mere peccadilloes; while for serious offences hands, toes, ears, nose, and all are taken.

In addition to his chief wife, and the harem maintained in his private enclosure, Kasongo boasts that he exercises a right to any woman who may please his fancy when on his journeys about the country; and if any of them become *enceinte* he gives them a monkey-skin for the child to wear, if a male, as this confers a right to live by taking provisions, cloth, etc., from any one not of royal blood. Into the enclosure of his harem no male but himself is allowed between sunset and sunrise, on pain of death or mutilation; and even if one of the harem should give birth to a male child during the night, the mother and infant are bundled out immediately. His principal wife and the four or five ranking next to her, are all of royal blood, being either his sisters or first cousins; and among his harem are to be found his step-mothers, aunts, sisters, nieces, cousins, and, still more horrible, his own children. When Kasongo sleeps at home, his bedroom furniture consists of members of his harem. Some on hands and knees, form a couch with their backs; and others lying flat upon the ground, provide a soft carpet.—*Across Africa, Chap. XXIII.*

BURIAL OF A CHIEF OF URUA.

The first proceeding is to divert the course of a stream, and in its bed to dig an enormous pit, the bottom of which is then covered with living women. At one end a woman is placed on her hands and knees, and upon her back the dead chief, covered with his beads and other treasures, is seated, being supported on either side by one of his wives, while his second wife sits at his feet. The earth is then shovelled in on them, and all the women are buried alive, with the exception of the second wife. To her custom is more merciful than to her companions, and grants her the privilege of being killed before the huge grave is filled in. This being completed, a number of male slaves—sometimes forty or fifty—are slaugh-

tered, and their blood poured over the grave; after which the river is allowed to resume its course. Stories are rife that no fewer than a hundred women were buried alive with Bambarré, Kasongo's father; but let us hope that this may be an exaggeration. Smaller chiefs are buried with two or three wives, and a few slaves only are killed, that their blood may be shed on the grave; while one of the common herd has to be content with solitary burial; being placed in a sitting posture, with the right forefinger pointing heavenward, just level with the top of the mound over his grave.—*Across Africa, Chap. XXV.*

A PORTUGUESE SLAVE-HUNTER.

Coimbra arrived in the afternoon with a gang of *fifty-two women* tied together in lots of seventeen or eighteen. Some held children in arms, others were far advanced in pregnancy, and all were laden with huge bundles of grass-cloth and other plunder. These poor, weary, and foot-sore creatures were covered with weals and scars, showing how unmercifully cruel had been the treatment received at the hands of the savage who called himself their owner. Besides these unfortunate women, the party consisted only of two men belonging to Coimbra; two wives given him by Kasongo, who proved quite equal to looking after the slaves; and three children, one of whom carried an idol presented by Kasongo to Coimbra, which worthy thought it as good a god as any other, though he professed to be a Christian. His Christianity, like that of the majority of the half-breeds of Bihé, consisted in having been baptized by some rogue calling himself a priest, but who being far too bad to be endured either at Loanda or Benguela, had retired into the interior, and managed to subsist on fees given him for going through the form of baptizing any children that might be brought to him.

The misery and loss of life entailed by the capture of these women are far greater than can be imagined except by those who have witnessed some such heart-rending scenes. Indeed, the cruelties perpetrated in the heart of Africa by men calling themselves Christians, and car-

rying the Portuguese flag, can scarcely be credited by those living in a civilized land; and the Government of Portugal cannot be cognizant of the atrocities committed by men claiming to be her subjects. To obtain these fifty-two women, at least ten villages had been destroyed, each having a population of from one to two hundred, or about fifteen hundred in all. Some may, perchance, have escaped to neighboring villages; but the greater portion were undoubtedly burned when their villages were surprised, shot while attempting to save their wives and families, or doomed to die of starvation in the jungle, unless some wild beast put a more speedy end to their miseries.—*Across Africa, Chap. XXVII.*

A SLAVE CARAVAN.

The place I had chosen for my camp was near the path, and the whole of the caravan passed on in front, the mournful procession lasting for more than two hours. Women and children, footsore and overburdened, were urged on unremittingly by their barbarous masters; and even when they reached the camp it was no haven of rest for the poor creatures. They were compelled to fetch water, cook, build huts, and collect firewood for those who owned them, and were comparatively favored if they had contrived some sort of shelter for themselves before night set in. The loss of labor entailed by working gangs of slaves tied together is monstrous; for if one pot of water is wanted twenty people are obliged to fetch it from the stream, and for one bundle of grass to thatch a hut, the whole gang must be employed. On the road, too, if one of a gang requires to halt, the whole must follow motions; and when one falls five or six are dragged down.—*Across Africa, Chap. XXVII.*

APPROACHING THE PORTUGUESE COAST.

When day had dawned, I saw on the other side of the plain a range of sterile-looking mountains, which we reached after two hours' marching across the broken level. On the right of the entrance to a pass there was

a precipitous bluff, with great masses of rock perched upon its summit. On the left, on the opposite side of a deep ravine, with a rapid stream flowing through it, were enormous, dome-like mounts apparently formed of single masses of smooth granite. Their surface was washed clean by the rains, and they were devoid of vegetation, excepting a few cacti which had taken root in slight fissures near the summit. Farther down the pass were other masses, many of which had the appearance of bastions of some Titan forts. Our path was along the northern side of this pass, over sheets of steep and slippery granite divided from each other by patches of thorny scrub, with rills raining down to join the stream we heard murmuring in the depths of the gorge, hundreds of feet below us. At times we were obliged to clamber over huge masses of stone on our hands and knees, and at others to descend into the gorge to avoid some giant block jutting out beyond the path; and then to clamber again to our old level with the assistance of the creepers which grew in the crevices.

Graves and numerous skeletons testified to the number whose lives had been sacrificed on this trying march, while slave-clogs and forks, still attached to some bleached bones, or lying by their sides, gave only too convincing a proof that the demon of the slave-trade still exerted his influence in this part of Africa. Clogs and forks were also hanging on trees, some being so slightly affected by the weather that it was evident they had not been there longer than a month or two. Doubtless they had been removed from some flagging wretches in the belief that weakness of the body had extinguished all idea of escape, and in the hope that the strength which was insufficient to bear the weight of the clog might still prove enough to drag the unfortunate human chattel to the coast.—*Across Africa, Chap. XXXII.*
